The Buddha's System of Meditation

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Practical Yoga is not openly taught by yogins. It is even difficult to get them to talk on the subject or to tell their experiences. Great differences exist between their practical experiences and the theoretical knowledge obtained from literature relating to Yoga, samādhi, or meditation, that is known to be extant today. Whatever be the method taught, learnt, or followed in meditation, the real thing ultimately depends on one's own experience in it.

The system of meditation outlined in this book is based on the experiences of the Buddha himself, and his disciples as contained in Pali literature to which the author has had access. The Master eschewed the theoretical method of knowing the truth. The practical method he adopted was one of meditation and the insight based on it. It consists of progressive steps, stages, and courses of Dhammas claimed to have been discovered, practised, and taught by the Master.

Whatever we find in the Buddha's system must have issued from his own experience or thinking; for he has sought none of the old authorities ever known to us for the ramifications of Dhammas obtaining in regions extending from gross to subtle, lower to higher, normal to supernormal, mundane to supramundane. It short, the Dhammas extend from bondage to liberation, self-entanglement to self-elimination, and Samsara to its extinction called Nibbana; evidently this is a unique system.

The work has been executed in several phases. This was inevitable as the author has had to go through voluminous literature in the original to discover the essence of the Buddha's teaching. He began writing it in 1974 following four decades of his quest for truth. The work is dedicated to His Majesty King Birendra Bir Bikram Shah Dev of Nepal.

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The Buddha's System of Meditation

PHASE VIII

ON SUPRAMUNDANE MEDITATION AND ITS POTENTIALITIES

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I

Introduction

Prince Siddhartha did it

ABOUT TWENTY-SIX hundred years ago a little prince with enormous portents was born in the Shākya country now lying in the western Terai of Nepal. The Prince was named Siddhārtha. This name was an arbitrary one given by his father who thought that his artha or mundane desire of having a child was fulfilled or Siddha. But it proved to be the universal desire of supramundane significance.

A huge literature has grown up on the Prince's conception, birth, and childhood, as it would befit his future greatness. But we might regard his earlier life as not very different from that of any other human being. As a matter of fact, we can only appreciate a human individual who succeeds in achieving something worth our admiration.

The Prince appears to have been of a meditative turn of mind since his early childhood. This is authenticated by his successful organization of the first form trance of the graduated basic trances of his latter system. Besides this, he had acquired a huge knowledge of folklore, mythology, tradition, and miscellany current in the then world. The frequent quotations of such similes, parables, and anecdotes as were demanded to exemplify his discourses bear witness to his rich general knowledge.

He was always alive to the sorrows and sufferings of the people at large. He sought a way to ameliorate or if possible to eradicate them. We scarcely believe the traditional story of four signs seen by him accidentally while driving on the road, before or on the eve of his great and final renunciation. These signs might have been of course symbolic of the culmination of deliberation on a renunciated life.

Hence the sorrows and sufferings came to be the basis of the first truth in his system. This prevented him from diverting his attention to the philosophical and imaginary flight away from the fundamental question of his principal quest. This was the reason why the theory of the eternal and blissful soul never attracted him. Nor was he attracted towards the everlasting sojourn in the Brāhmaṇic ideal of the Brahmaloka.

His meditative turn of mind, however, laid the foundation of his system. The soul theory was negated by the culmination of meditation on its cessation. The state of Brahmaloka was found to be as mutable as any region of Heaven through his pursuit of meditation. The way to supramundane states of Liberation was as much based on meditation as on intuitive discernment. The fruit of these states may be said virtually to be the states of meditation accompanied with the corresponding insight.

Originally the Prince's quest was not after otherworldliness. The textual term of the quest is in short 'kim-kusala-gavesanā' or 'search of what is good'. The good was not only the benefit in the next world (samparāyika); it was largely for this very life in the present (diṭṭha-dhammikā). In the beginning this quest was seemingly not well defined. In course of time it went on widening and deepening, as his dissatisfaction at his achievement under the two teachers amply shows.

During his six years' austerities we do not really know what he was striving after. It was only clear after his perfect Enlightenmesnt that his quest was nothing less than the Bodhi, the Omnistcient Knowledge of the Buddha. This target is, to all intents and purposes, beyond our competence and patience at presen. This is the target of a bonafide Bodhisattva or a candidate or the Bodhi. This, however, is vehemently advocated for everyone of us by the proponents of the Mahāyāna or the Greater Vehicle Wing of Buddhism.

At any rate, the Prince's primary aim was to discover a natural way to Nibbāna. In our parlance we would call it the real realization of arhatship. This is not beyond our capacity even at present. This state of intuitive discernment, if organized and attained through the practice of meditation, often materializes accompanied with or followed by some supernormal power as well. The textual treatment of the way to it will show that it is but natural for us to entertain such an expectation.

It appears that the Prince had no clear idea of this state of arhatship before his renunciation. His disillusionment with the doctrines and their successful attainment by him as taught by his two teachers appears to have shown the fundamental defect of adhering to any preconception even in the higher stages of samādhi. The preconception of the doctrine inherent in their teaching must have been fundamental from their point of view.

We might imagine what would have happened, if he should have done away then and there with the preconception. This sort of imagination is hypothetical and not workable in practice. The central conception of a doctrine would be present with all its paraphernalia. If we try to remove the central core, nothing of its periphery can be possibly approached and realized. There are several instances of such a failure even in Buddhism itself.

Had he a clear idea of arhatship before the austerities, he would not have remarked at the end of this penance; "Is there another way to Bodhi?" The knowledge of Bodhi is not without that of arhatship; the central core of Bodhi is arhatship; the so-called omniscience is seemingly the periphery of this core specific to Buddha. The formula of salutation to him contains the term of Arahato; the Buddha is an Arahā with omniscience.

Moreover, he does not seem to have any clear idea of arhatship in any of his past lives; for had he had such a previous idea, he would not have to roam over so many rounds of births. The reason for such a delayed discernment of arhatship was probably his cherished ambition to obtain omniscience as well. Such a criterion in attainment principally differentiates the Mahāyāna from the Hinayāna including the Theravāda of Buddhism.

After a long course of striving for Bodhi or Omniscience-oriented Arhatship, he had to seek Arahatta-oriented Omniscience in his previous achievement of the first trance under the rose-apple tree in Kapilavastu. This trance led him ultimately to what he had been seeking so strenuously so long. He purified and stabilized this form trance in its fourth stage and utilized it to gain the knowledge of his own past lives. This is called the first knowledge (vijja).

Then he turned his attention towards the knowledge of the destiny of other people. He obtained it. This is the second knowledge. Both of these knowledges presumably gave him insight into universal suffering even in the subtle regions and lives therein. His mind was thus fully prepared to receive the Knowledge of Liberation.

When the mind got liberated, the sequence of omniscience might have given him no relish at all. In almost all the Oriental yogic or mystical doctrines, it is held that the yogic higher siddhis favour the liberated ones who are naturally unattached to worldly pleasures. An unattached mind would not necessarily get any relish from such siddhis manifested in wealth and power, gross or subtle.

Hence the Prince had ultimately to turn towards the attainment of arhatship that was followed, according to the text, by the omniscience sought by him in his quest. This fact is also borne out by his reported indifference or unwillingness to preach the Dhamma discovered by him. It was only the polite insistence of some spiritual or heavenly being or beings that finally succeeded in prompting him to do so.

Hence the Prince's experience reflects a human drama. Whether we like it or not, we shall be drawn eventually to a sort of crisis in life, which may pull us down to a pool of despondency. The only refuge lies in this time-honoured state of liberation. The practice of achieving it should be started early in life, for the worries of life and the formation of adverse habits might impede satisfactory progress towards its practice.

Nevertheless, it can never be too late to acquire a taste for such an aspiration. There are many instances in the text and commentary, where old men and women gained the knowledge of liberation during the remainder of their life-span. Even if we fail to do so, nothing will be lost if our endeavour is on the right lines. Those of us who are even critical of such a pursuit may try to experience it for a trial of their competence and capacity.

Meditation becomes Purposive

Meditation should be purposive. If we let it flow wherever it tends to do so, we cannot say whether it will turn out to our advantage or disadvantage. We cannot say beforehand that it will reach the destination not visualized by us. As a rule, calm and quiet meditation must draw inwards; as such even void-oriented meditation may widen our vision and land us somewhere beyond the world of desires or kāma-dhātu; this would assure us that the attempt is, after all, good; the laws of Buddhism also do the same.

But the regions beyond the world we know of are many; these are not the planes suitable for our right development in the light of acquiring the knowledge of Liberation. If we reflect for a moment upon the reported remembrance of our Shākya Prince, we would see that life in the past was not smooth progress to the present one. We cannot similarly expect a better state than the present in future. Life is too precious to gamble in a happy-go-lucky way.

Even the Bodhisattva, the Prince, had to pass six years of austerities to arrive at a purposive meditation. This should be our eye-opener. He has warned us against aimless enterprise even in a quiet sort of meditation. Had he not done so, we might have imagined audaciously or imaginatively utopian region wherein all of us would be seated in calm meditation as in the Brahmaloka. This would not have been purposive. For even such a unique region would not be all for the better.

We know, from different Oriental scriptures and specially from the Buddhistic ones, that the inhabitants of Brahmalokas who are said to be always absorbed in the form trance or calm and quiet meditation do not fare equally well. Some of them rise higher, some descend lower, some pass down to our own world of desire, some disappear therefrom and are born in bodies probably meaner than those of our own. That is the reason why the Oriental yogins, seers and savants seek the knowledge of liberation in preference to the subtle regions, however higher.

We are often attracted to yoga for its power and grandeur but seldom for its inherent potentiality of leading us towards insight. Yogins or yogāvacaras are generally susceptible to possible adversity in future. They do not express it before lay people for diverse reasons. Even the Buddha would not say outright that the world was full of sorrows and frustrations; he used to dwell on these only after the disposition of the audience had been made favourable, through appropriate preaching, to and for the fundamental laws of Dhamma.

Yogins never appreciate the enterprise of those who engage themselves in those scriptural works that are held to produce wealth and power for the performers here or there in the other world. We may socially blame them, but they are our superiors nonetheless. No amount of pressure or persuasion can prevail over yogins to lower their target. This is not a sort of obstinacy on their part. Yogins may be excused for following their own rules.

Yogins are not researchers; they do not devote their time and energy to any basic research; this may be regarded as their shortcoming or unwillingness to undertake a purposeless task. In a way they are right; human life must have some inner purpose; they are instinctively alive to such a hidden purpose. This is the reason why they are not interested in acquiring any mundane learning or academic knowledge, with the result that their reference to such learning and knowledge is often vastly defective and even erroneous.

But the lack of any accurate knowledge on general science does not affect the supremacy of their yogic power and knowledge and their potentialities in the least. Even such power and knowledge are not ostensibly necessary for the supramundane knowledge of Liberation or Salvation or whatever equates with such a state or a stateless vacuum. We do not know whether such a supramundane state is blissful, tranquil, purely conscious, or buoyantly unconscious.

Nevertheless, the main purpose of Oriental, specifically Buddhistic, yogic enterprise is to realize and attain it directly and, if possible, during this very lifespan. Anyone blind to this purpose will not be regarded as a yogin or a spiritually-oriented meditationist. Should anyone lose this target in his meditative excursion, this lapse is sure to be regarded as an act of going astray. Even if we start yogic practice with nothing purposive beforehand, we are sure to entertain a purpose sooner or later during such practice; this is natural.

The purpose of meditation is thus gradually formed, even if it be absent or casual in the beginning. The question may arise here as to what the purpose should be. A study of any serious yogic literature might readily show us that the purpose of mundane prosperity is generally looked down upon in such literature. No yogin would entertain such a purpose. And we can scarcely transgress the injunctions of a yogin, when he says that a mundane purpose is fraught with lapses and pitfalls in a yogic adventure.

In the Pāli text and commentary, we come across many instances of the yogic powers of the mundane category, even if acquired, disappearing due to the lapses of the organizer. There is no instance wherein the yogic powers of supramundane category ever deteriorated or disappeared, which were acquired before or after the arhatship of the possessor of such powers. It appears that a mundane mind or disposition, however highly developed, becomes susceptible to adverse emotions detrimental to the maintenance of yogic powers.

Hence the purpose of meditation should be not lower than the acquisition of the knowledge of the way and thereafter the fruit of Liberation. This sort of target will at least save us from falling into unworthy or undesirable excursions in yogic potentialities. The experience of the Shākya Prince, the Bodhisattva, and the Buddha, should ever be kept in mind.

Purpose of Liberation

Generally the world to us looks so nice, real, important, and desirable that the idea of renouncing it voluntarily seems strange to us. But the idea is indeed pre-Buddhistic. From very early times some thoughtful persons advocated the renunciation of the world as a preliminary step towards the spiritual objectives, which culminated in entertaining the purpose of liberation from the world.

The type of liberation, of course, differed. It ranged from the Blissful Heaven of several categories to the pure and natural state of absolute consciousness or soul. This sort of Heaven was to be gained through difficult and traditional efforts; the results of such works could not, however, be guaranteed to last for all time to come. Good actions were held to be the efficient cause of such blissful attainment. Long experience of saints and sages did not fail to detect the sudden fall of the heavenly inhabitants and their rebirth or reappearance in the lower planes of existence.

This state of affairs was naturally resented by some savants; meditative deliberations were conducted under favourable conditions and circumstances for a long long time; the outcome of such endeavours was the analysis of mind and matter; the consciousness reflected upon or indicated by the mind was found to be totally different from matter and also ever-changing mental fluctuations.

Matter was devoid of consciousness; mind was conscious but not stable; consciousness might be stable and everlasting, if it is purified of its material associations. Thus the idea of a stable and permanent soul was conceived as a verity and joined to the former conception of a percipient individual entity. The latter conception was and is empirical; the former idea of conscious verity is direct but mystic.

Thus the direct experience of consciousness became the central core of a permanent soul theory. Then savant after savant devoted his energy and effort to find a way to separate this mystic entity from the empirical one. Meditation helped to stabilize this entity to an extent satisfactory to the meditationist; a sophisticated doctrine or doctrines helped to identify this entity with the soul devoid of matter and mental fluctuations; and liberation from matter and mind was thought to be discovered.

The soul as consciousness was thought to be quite separate from matter and mind, as a solid block of stone or iron is separate from a pool of water immersing the block. As such, the separation must be naturally so. And what is natural would not require any effort to separate the conscious from the non-conscious. The conscious entity will have only to know that it is separate from matter and mind. Once the entity knows its separate nature, it awakens of itself and becomes naturally free and liberated from matter and mind.

This conscious entity naturally assumed the role of the soul; it could not be limited by any matter and mind; as such it would be all-pervasive or all-pervading (vibhu); it would be sleepless and deathless; it would be without beginning and without end; it would ever remain mindless and unaware of the world. This is the idea of an individual soul and is recognized as such in Sāṅkhya philosophy.

The way to attain it is through mental deliberation and intuition. Any ritual or elaborate series of heaven-earning works would mean merely an entanglement with the meaningless world, so far as the individual soul is concerned. The World, from this point of view, is only the means of awakening the soul from the meaningless turmoil of the world itself.

Thus the purpose of the world is to help the soul realize itself; this drive of the world is unconscious or instinctive; the soul has gained nothing substantial by its liberation; for it is as it was before and will remain as it is in future. The nature of such a soul would require a total renunciation of this world and its ramifications. After such a realization, the liberated soul will have no purpose of returning to the world; the world has no purpose of its own to entangle the soul in its unconscious turmoils any longer.

Obviously, the purpose of liberation is inherent in the world itself. So any meditation would be meaningless by its very nature, if done without cherishing such a purpose even from the very beginning. Naturally within such a sphere of thought, no divine help or intervention would be sought; for the very idea of doing so would be tantamount to ignorance and contrary to the real state of affairs governing the fundamental doctrine.

We do not know whether or not the Shākya Prince or the Bodhisattva was aware of or conversant with the so-called Sāṅkhya doctrine and its practices. The doctrine is not clearly stated in any sutta. The first sutta of the *Dīgha-nikāya*, the Brahmajāla, or the 'Snare of Doctrines,' briefly describes the then current doctrines about the soul, the world, and their temporal, spatial, and qualitative dimensions and significance. None of them resembles the Sāṅkhya.

Nor does any of these doctrines evince the likeness of

Vedānta, which in a way may be regarded as a logical development of the Sāṅkhya and the adoption of the Yogācara school of later Buddhism with a slight adaptation of doctrinal niceties. At any rate the Prince was certainly conversant with the then current speculations about the soul, the world, and liberation from the world or the attainment of the stabilized and eternalized soul as one's ultimate goal.

But the Prince was evidently not satisfied with those speculations; for he speaks of his search after 'What is good (kim kusala)' and not after the soul, Brahmā, or God, or even anything absolute or abstract. He wanted a practical and tangible principle of the highest good. So his original approach to his search after truth was, to all appearances, realistic, empirical, and at the same time mystical. For he was satisfied with nothing less than supernormal powers and purified knowledge of the realization of truth.

But we are wiser by his later experience and can adopt the safe purpose of attaining the state of Liberation, as realized and taught by him without undergoing the vicissitudes of his experimental period. For his utterance immediately after the attainment of Enlightenment indicates that the knowledge of Liberation also opens the way to obtain a stable type of supernormal powers. There are axple instances in the text and commentary of the attainment of supernormal powers both before and after the realization of arhatship.

The purpose of liberation is patent in the oriental yogas and philosophies including the Sāṅkhya, Yoga, and Vedānta. Even in the devotional types of meditative religion and philosophies the purpose of absorption in the spiritual object of devotion is present from the beginning. When we start meditation, there is certainly a purpose latent or patent in our mind. The safest and most profitable purpose would be that of the way to the knowledge of liberation.

We might doubt the efficacy of such a purpose in the present state of our materialistic turn of mind; it might even be laughed at, if disclosed to our friends; but we should not be discouraged or disheartened. The example of a pacceka-buddha striving for liberation all by himself alone should encourage us.

II

Memory and its Potentiality

Why should we train Memory?

WE MIGHT wonder at the strong emphasis on the training of memory in the Buddha's system. There is no mention of a spell (mantra or manta) to be repeated interminable in early Buddhism. But still we are taught to keep our memory alert, from moment to moment, without missing it even for a single moment. But how are we to know that we have not missed it in meditation?

If we are to keep the memory constantly alert, it shows that it moves from moment to moment. The gap of missing it will not be marked, for the memory at that moment was not present to mark the gap. This gap is known as the moment or moments of Bhavaṅga in Buddhistic psychology. In a state of dreamless sleep, bhavaṅga is said to flow in an unmarked current of moments.

This current is unmarked, for it would not be bhavaṅga, if it were marked. How is it then said that there flows such a currrent of unmarked moments in a dreamless sleep? The text is silent: it is the commentary wherein this term is frequently used. It is a passive mind and the continuation of the first germination of one's foetal life (paṭisandhi): it is said to run throughout one's life-span and terminates in the last moment of death (cuti).

This unmarked passive current is broken only during the cognitive process of conscious mind (vithi citta) and memory is one of the concomitants of such a mind. The gap of conscious mind very often occurs due to lapses in attention (āvajjana), will (javana), and memory (sati), etc. Practically such a gap ensues from torpor and weariness of body and mind. In other words, it is a sort of inertia stemming from the life-continuum.

Memory in Buddhism does not mean remembrance; it is an active concomitant of the mind; it is always present in each of the morally good minds. When it is trained, it becomes alert to each and every moment of wakeful state, form and formless trances and absorptions. In the supramundane minds of Liberation, it is this memory that helps us to mark and recognize every moment of mental states, whether the mind obtaining in each moment transcends the mundane state and stays in the supramundane state or not.

The memory (sati) is thus not only to keep the object in mind, which is termed 'manasi-kāra' but also to make it selective, while the former is the concomitant present in all minds including the perceptions of five senses. Memory is thus selective and highly discriminative; it is trained to be aware of what we want and need in each step of our practice of meditation and insight. It is rightly said that memory is all-purposive (sabbatthika).

How is this most useful concomitant (cetasika) to be trained? The Master (the Buddha) has given us several devices and the commentary has enlarged them much. How are we to know that the memory-training is proceeding without any gap in between the moments of memory? The simplest method of doing so is to mark the movement of respiration known as 'ānāpāna-sati' in the text and commentary.

The movement of in and out.breathing never stops, except under certain conditions and circumstances. It is comparatively gross and perceptible. It is also easy to mark each step of breathing in and out. Normally in a minute, we breathe fifteen times or take breath every four seconds. Generally we take two seconds for in-breathing and the same time for out-breathing. If each step of its movement is closely followed, even a small fraction of a second may not escape our memory.

There are several ways of following this movement, with memory alert at its change. One of them is by means of feeling each inner movement as we breathe in and out. Another way is to feel the air of respiration as it strikes the inner membrane of the nose; this gives us a fine perception of touch. A third way is to feel the air as it touches the upper lip below the nostril. The purpose is obviously patent. This sort of practice is directed towards the training of memory through the constant, and if possible, continuous, making of a moving object, changing feeling, or in-coming and out-going breath.

It is plain that the main purpose herein is the continuous, or at least constant, maintenance of memory on some object. Hence no spell or symbolic syllable (mantra) is taught to be repeated verbally or mentally. Such a repetition of spell is sure to divert our memory away from the object and may even lead our mind astray. It would soon result in undesirable gaps of memory we were to avoid. This is the reason why the Buddhistic system of meditation is often misunderstood and misinterpreted.

Samādhi is generally the state of a calm and quiet flow of morally good mental moments. And the maintenance of memory is not basically different from such a state; but this maintenance is not called a samādhi. Nevertheless memory (sati) is one of the principal factors or constituents of trance, absorption, or samādhi mundane or supramundane. The cultivation or training of memory is fully taught in the Sati-Paṭṭhāna sutta of the *Majjhima* (I. 10) and the *Dīgha* (II. 9) *Nikāyas*.

By the way, we have dealt with the above sutta and the topic in some detail in the seventh chapter of the Second Phase of this research. This sutta teaches us how we are to enlarge the field of memory by grasping more and more objects. Starting the practice of maintaining memory on respiration, we are taught to grasp the parts and then the whole body by memory. Thereafter the bodily feeling is grasped as it changes from the pleasant to the neutral, and from the neutral to the unpleasant, and vice versa.

The memory of body is kept up through its feeling from moment to moment; the body is to be felt constantaly without any mental deliberation; or we are to be aware of the body as 'there is the body'? It is to be noticed that this memory is to be maintained from moment to moment without a single gap of memory.

The field of memory is then extended to the states of the mind itself. It is certainly difficult; for the mind has to watch the mind itself; such a watch is made by memory; and this satisfies our logical disposition. We have to watch the mind by means of memory which has been already trained on respiration, body, and feeling. The states of mind are numerous; these are, however, detectable, in categories and groups which are given in eight pairs.

These pairs are in short with or without 'attachment, animosity, delusion, diversion, and orientedness in form and formless trances, access to excellent state, well-collectedness of mind, and lastly a liberated mind'. It will not be difficult for us to detect the first four items joined to 'with'; for most of us are not probably without them. The last four items in our case will be rather without them. Memory, even if ours, is impartial and must detect what is present and absent in our mind.

The observation of our own mind is like the reflection in a mirror, and we must be prepared beforehand to accept the reality of facts. If we do so ungrudgingly, we might have an access to the way that leads to the knowledge of Liberation as taught by the Master twenty-six centuries ago. The method of memory-training is evidently oriented to the supramundane position, hence the Master has spoken so highly of the above-mentioned sutta. He has concluded each item of memory-training with the most significant passage or paragraph which we shall take up in the next section for analysis.

Import of Supramundane Significance in Memory Training

'Supramundane' is used here to mean 'above the mundane'; this term is used to carry the meaning of the Pāli term 'lokuttara' (lokottara in Sanskrit). The commentary of the first book of the *Abhidhamma* (III. 1. 4.) explains the term as 'something that crosses the world (loka); that goes across the world; that stands transcending and overcoming the three worlds (of desire or material, form and formless).'

In import, however, this term indicates the knowledge of the way and fruit of Liberation (vimutti) in four stages. Arahā or Arahat in Sanskrit and used throughout these Phases, means the Noble (Ariya) Person established in the last stage of supramundane knowledge. The Buddha, the Pacceka-buddha, and their liberated disciples are all arhats. There is no difference in their arhatship or their confidence in the knowledge of liberation.

This knowledge consists of the awarness of their disappearance as an individual; in other words, their empirical soul has vanished. As such, they totally lose the three principal mundane roots of attachment (rāga), animosity (dosa, dveṣa in Sanskrit), and 'moha' or delusion and ignorance. They are untraceable in their body, senses, mind, acts, and trances even while living. After their physical death or decease, they are said to remain untraceable for all time to come.

The test of such a total disappearance of these noble personages was their untraceability after their death or decease in any sphere or plane of existence by any sage, saint, or Brahmā, however omniscient. None has ever come back from this liberated state after death or decease; so none can say what or how this state is like or operates. To all appearances, this vanish or disappearance is or was voluntary and not forced by any outside agency. Hence it might go without saying that the noble being remains vanished and untraceable by his own free will.

There is no record in the Pāli *Tipiṭaka* or its commentary when such vanished arhats were detected, perceived or visited by any persons human or divine. Do we like this sort of state of liberation? Whether we like it or not, the training of memory in the Master's system may gradually lead us imperceptibly towards this state. It would be far better for us to undertake the training of memory with this very end in view conscientiously.

Let us take up the relevant passage of the 'Sati-Paṭṭhāna sutta' mentioned in the previous section for our study and analytical comprehension. The topic of such import as liberation can and should scarcely be left for a chance understanding. The passage is the most significant, and at the same time, the most important key to understand and evaluate the conception of liberation in the Master's system. This is the position of aloofness, non-attachment, or disinterestedness pertinent to yogic or intellectual practice, in the field of liberation in any Oriental system for this knowledge.

The relevant passage has been repeated at the end of all sections of the observation of the body which are fourteen in number. These are the observations of respiration, positions of body, moment of body, disagreeable nature of the parts of body, elements of body, and nine putrid states of a dead body. These fourteen sections make up the observation of body (kāya-anupassanā) described in the said sutta. The recurring passage is as follows:

> Or, his (the practising monk's) memory rests on (the mere support) that 'there is the body', merely for (the presence of) knowledge, merely for (the presence of) remembrance; he (the practising monk) dwells in meditation unattached; he does not crave (grasp as an upādāna or a birth-generating link in future) anything whatsoever in the world also. Thus also the monk, O Monks! dwells in the observation of body.
>
> The commentary has nicely expanded it as follows: 'There is the body'—(means) the body is there, not any being (satto), not any individual entity (puggala), neither a female, nor a male, neither a soul (attā), nor anything pertaining or belonging to a soul (attaniya), neither I (ego), nor anything of mine, neither anyone whosoever, nor anyone's whosesover;—thus his memory stays wideawake. 'Merely for (the purpose of)'—(means) this is (indicative of) the fixing of purpose and limitation; this is as much as to say: the memory that stays wideawake is not to serve any other purpose excepting 'merely for that of knowledge', that is, consecutively and successively for the evidence of knowledge and also for the evidence of memory, that is, for the understanding of (successive practices such as) Sati-sampajañña (memory and consciously doing bodily action and movement).
>
> The commentary continues:
>
> 'He dwells in meditation unattached'—(means) he dwells in meditation unattached with the support of craving and doctrinal belief (diṭṭhi). 'He does not crave anything in the world'—(means) he does not grasp any material object (rūpa), or...(immaterial dhammas of feeling, perceiving, willing, and

knowing) 'as this is my soul (attā), or pertaining or belonging to this soul... 'By this word ('thus') the Bleased One (bhagavā) has shown...(the four noble truths and thereby) that the monk obtains the knowledge of liberation (nibbuti). And the monk who is engaged in this one practice by means of Respiration obtains an access upto Arhatship (arahatta).

The above expanded comment on the said passage is almost textually also correct. The commentator has supplied the additional matter from several portions of the text. The only complaint we might have against the commentator is seemingly the uncritical approach displayed on such a consolidation of matters by him. We cannot possibly expect so much from the devout clergy at so early a time. It is now our duty and responsibility to present our heritage as clearly, and at the same time as critically, as we can do competently and conscientiously.

To continue our topic, the above textual passage teaches us that we are not to crave for anything perceptible in meditation. It is difficult to detect mental disposition, likes and dislikes, delusion and ignorance; but it should be comparatively easier to detect our ego inwardly felt rather intermittently. The Master says. this ego is adventitious; and if we make it the object of memory and mark how it arises and disappears for moments, we shall be approaching the apprehension of 'anattā' or non-ego.

The Master has taught us in the above passage to be fully aware of the support of memory by simply remembering that 'there is the body', or that 'there is the feeling' (in the next observation of feeling), or that 'there is the mind' (in the further observation of mind), or that 'there is the dhamma' (in the last observation of the principal dhammas). These four symbolic summary observations of the four 'anupassanā' or observation in the said sutta is the key to the knowledge of Liberation.

There are many instances of quick discernment of 'anattā' by the then intelligentsia at the Master's preaching. There is no reason why the present intelligentsia should fail to grasp this fundamental key to the knowledge of liberation, if we follow the trend of thought evinced by him in his preachings. The training of memory consists of its constant resting on some support without dwelling on the surrounding objects and without deliberating upon them. The ego is doubtlessly latent or occasionally patent, but if we have faith in the Master's discovery of the way to Liberation, the ego as a natural and inseparable dhamma is not a verity and exists neither within nor without us.

The continuance and thereby lengthening of memory on these supports are in reality tantamount to extending the period of contemplation without ego. We are aware of the body, but the Master's system of meditation shows that it is not necessary for us to think with a recurring thought adventitiously that it is our body; it is enough for memory to be aware of the fact that 'there is the body': there is no need to qualify the body with 'my' or 'of mine' or 'of any others'.

It is said that the knowledge of the 'way' (magga) of Liberation lasts for a single moment; there is no repetition of this critical moment; similar moments that follow it are called moments of 'fruit' (phala). The idea or truth of such an assertion is evidently to guarantee that the 'way' or 'path' of supramundane knowledge is infallibly correct and efficient. We shall deal with this topic later on.

Thus the training of memory serves the purpose of maintaining the sort of position in aloofness pertaining to that of liberation; for the adventitious conception of ego is being prevented from arising during the practice of memory. The conception of non-ego (anattā) is a however, augmented with the detection of the transitoriness (anicca) of all the phenomena, matter and mind, their derivative and concomitants. This is further augmented with the vivid realization of sorrows and suffering (Dukkha) inherent in all composite things, as 'whatever arises is subject to dissolution'.

Great Potential of Memory

It will not be too much to say that, in the Buddhistic practices of meditation and insight, the very start is made from the practice of memory and ultimately ends in the extinction of ego with memory. The intermediate period necessarily includes all the attainments of normal or supernormal competences alertly watched all the while by memory. Perhaps in none other than the Master's system is the practice of memory given so much importance.

Memory is one of the mental concomitants that is said to be found only in the morally good category of mind. It is interesting to find the Aṭṭhasālini, the commentary of the first book of the *Abhidhamma*, while commenting on the morally bad category of mind (III. 2. para 546), says:

> In this (akusala, morally bad) Citta (mind), Saddhā (faith), Sati (memory), Pañña (penetrating knowledge), and six pairs (of bodily and mental tranquillity, buoyancy, etc.)—these dhammas are not included. Why so? Because in faithless mind there is no calmness: hence faith is not included...

Then we come to memory. The commentary continues:

> In faithless mind there is however no memory; hence it is not included. Why don't those obsessed with (wrong) views (diṭṭhi-gatikā) remember the work done by themselves? They do, but that (sort of remembrance) does not become Sati (memory); it is only the flow of morally bad mind in that manner; hence it is not included. Why then is it that Micchā-sati (wrong memory) is told in the Suttanta? It is because the morally bad heaps are devoid of memory...Therein also it is part preaching (as in the Suttanta). It is not however in the exhaustive one (as in the *Abhidhamma*).

Evidently the *Abhidhamma* does not recognize the bad category of memory as memory with which we are concerned. This shows that this mental concomitant, that is, memory, is held in high respect in Buddhism. According to Buddhistic psychology, memory would be present in all the morally good minds in the spheres of thought and meditation mundane or supramundane, ordinary or extraordinary, form and formless. So, when we are aware of respiration, there is memory; when we feel bodily state, position, moment, and reaction, there is memory.

In knowing the perceptions of colour, shape, sound, smell, taste, and touch, there is memory present. In any action, there is memory. When we are conscious of and know things material, there is memory present. In short, memory is present whenever the mind arises. So the training of memory must be natural and as such not difficult. We shall have to breathe, feel, perceive, act, and know well enough to be conscious of that we are doing so. This is what we understand in the Master's relative preaching or desanā.

Moreover, when we keep our memory alert, we can conversely derive therefrom that our mind at that moment must be morally good. For only the morally good mind is accompanied by such memory as its concomitant. The *Abhidhamma* says that the rule is exhaustive without an exception. Otherwise it is very difficult to determine the mind as good or bad except in a trance when it is always good. Thus we see that the training of memory has far-reaching significance in Buddhism.

We might be inclined to dogmatize thus: 'If memory is necessarily present as a concomitant of mind, it must be present in every moment of our waking state. If so, why should we trouble ourselves in keeping it alert? The mind will be accompanied by memory naturally without any effort.' But such an argument would be fallacious; for memory comes up only when one arouses it, only when it is maintained, and only when it is trained. It is an immaterial mental concomitant and, as such, it comes into being only when the mind is made alert.

Otherwise memory remains dull or dormant, known as muṭṭha. One with dull memory is not fit for even observing respiration. The Master says in the Ānāpāna-sati sutta (*Majjhima* III. 18): "I do not speak, O Monks! of Ānāpāna for one with dull (muṭṭha) memory (sati)..." In the Paṭisambhidā-magga (1.4:5. 21.), it is said that the person with a dull memory is shrouded in great defilement. The Muṭṭhassati sutta (*Aṅguttara* V. 21. 10) is interesting; for it warns us against dull memory even tolerating it in sleeping.

Therein the Master says:

> These are five, Monks! evil consequences of one with dull memory and absent-mindedness, (when he is) falling asleep. Which are the five? He sleeps badly, awakes badly, sees evil dreams, is not protected by deity, and discharges impurity (semen). These are, Monks! verily the five...of one...falling asleep.

This term is explained in the Dhamma-saṅgani, the First Book of the Abhidhamma (3.2. 151.) as follows:

"What is therein Muṭṭha-saccam? That which is not memory, not recollection, not remembrance, non-memory, not remembering, not retaining: that which is superficial, and quite bereft of function. This is called Muṭṭha-saccam." Such is the explanation of dull memory in the text. The commentary further explains the textual passage and exemplifies the last term (phrase) as "the person bereft of memory function becomes like a crow bereft of its food (by dropping it) and like a jackal bereft of its meat."

This little diversion about dull memory shows that the text and commentary are serious about it. For the role of memory in samādhi is very great, as shown by the Master in the Aggi-sutta (*Samyutta* V. 16 Bojjhaṅga, 53 sutta). It was when the Master was dwelling near Sāvatthi, that some of his disciples had visited the resting house of wanderers, in order to pass the time before the alms-begging rounds in the city; the wanderers had put them into a sort of dilemma of the apparent similarity between the Master's preaching (dhamma-desanā) and discipline (anusāsani), and their own, about nīvaranas (impediments) and bojjhaṅgas (devices of knowledge).

When informed of this talk, the Master clearly showed his disciples the fundamental difference. He doubled these two categories, joined them, and explained how to utilize them in different situations absolutely unknown and inimitable by the wanderers. At the end the Master declared: "I say, O Monks! that the Memory is verily all-purposive" ("sabbatthikam"). This dictum is very significant and important, as is evident from the quotation of this sentence in the Sati-paṭṭhāna Vibhaṅga (Sammoha-vinodani 7.1.1).

III

Meditative Vipassanā

Practices of Detecting Mental States

GENERALLY IN the practice of meditation, we feel satisfied with some degree of absorption in mind which we achieve. This absorption assumes the state of a form trance when we lose hold of surrounding objects, as these had existed in our conception just before this sort of absorption in meditation. The objects all round us are material; but we shall have to feel their material properties as well, if we are to keep on conceiving them as such all the while. If we cease to do so, we also begin to lose hold of the material conception of these objects.

The critical moment, when the form aspect of the surrounding objects begins to appear, is termed 'Gotra-bhu' in Buddhistic terminology. But we have not to worry about such scholastic niceties. We have already dealt with the form trance in detail in the First Phase of this research under "The First Trance". In the process of meditation, we become aware of mental moments approaching trance mundane or supramundane. These moments, seven in number in each javana cycle, are successively termed preparatory (parikamma), upacāra, anuloma, gotra-bhū, and appanā; the remaining two moments lapse in bhavaṅga or passive mind.

In the javana cycle, the mental moments flow on so swiftly that it is difficult to detect each moment as it changes. The best course would be to maintain the meditative flow as smoothly as possible without worrying about its nomenclature. The category of mundane and supramundane minds is however quite different. In a general way, a mundane mind is what we may possess in meditation, trance, or wakefulness. The supramundane mind must be principally egoless, fully conscious of the universal nature of sorrows and suffering, or totally cognizant of transitoriness. These are technically known as anatta, dukkha, and anicca, respectively.

The Buddhist conception of anattā or egolessness is comparatively easier in practice at the present time than those of the other two. The commentary insists, however, on the complete realization of all these three pivots of liberating knowledge. The text does not expressly stipulate this rule. One of the three would necessarily lead to the other two. As a matter of fact, Buddhist philosophers have devoted their utmost labour to exposing the core of Buddhism to be anattā.

Philosophically it would be difficult for us to prove the varied doctrines of attā (ātman in Sanskrit) or anattā (anātman in Sanskrit). Textually the Master is definite that there is nothing like a permanent attā. Let us not be dogmatic about this most controversial topic. What we are presently concerned with is a practice of detecting the mental states in meditation as well as in wakefulness. This practice may give us an insight into discovering a position of balance in our consciousness and thereby existence, so highly recommended in many textual suttas by the Master.

The observation of mind, as taught in the Sati-paṭṭhāna sutta (*Majjhima* I. 10 and *Digha* II. O.), is comparatively brief and not given in such detail as would be required for a practical purpose. So we shall have to gather some details from various suttas and commentatorial particulars. We shall try to do so with a view to maintaining a meditative position without any obsession of ego within or without our body or mind. We have already seen in the preceding chapter that the training of memory is conducted along such unattached line.

When we speak howsoever inaudibly in the mind with mental speech termed vitakka, the mind gets engaged with the mental speech and its states elude our detection. Let us try to cease speaking within the mind. The mind wants to break mental silence by speaking something; if we forget to keep silent, the mentally spoken words may generate other words and mental silence may be disturbed without any respite. This is partly due to our speaking habit, partly due to our unwillingness to forego the luxury of mental deliberation, and mostly due to appreciating the advantage of silently observing the mental states.

Like constantly observing the moment of respiration in Ānāpāna-sati practice, the constant observation of mental states is interesting, specially when the appearance and disappearance of the conception of ego are detected. When the body is in a seated position, we feel that we are seated; the ego has appeared in this conception. If we feel that we are here, the ego has come in. When we feel that we are standing, walking, and meditating while doing so, the appearance of ego is there. The ego is invariably in appearance wherever and whenever we feel ourselves as ourselves.

As it is with respect to physical body, so it is with psychic body, termed nāma-kāya which is made up of feeling and perception and volition and consciousness. Whatever we happen to identify with ourselves occasions the appearance of ego in our conception. This conception of ego is thus found in gross, subtle, form, and formless supports we grasp as something of ourselves. This is inevitable so long as we possess body and mind as our own.

This very problem must have loomed up before our Shākya Prince, which made him totally dissatisfied with the doctrine and the method of realizing it, as expounded by his former two teachers, Ālāra Kālāma and Uddaka Rāma-putta; the former taught him the doctrine of nothingness (ākiñcañña), while the latter did that of rarefied consciousness (Nevāsañña nāsañña). Both these states of mind in absorption have been, when mundane, amply shown to have big pit-falls, in the first discourse of the *Majjhima-Nikāya*.

The import of this discourse clearly points to the problem of ego-conception present even in the higher states of trance and absorption. This problem simply stated would fundamentally consist of the conception of ego, admitted knowingly or unknowingly, consciously or unconsciously, into feeling, perceiving, acting or willing, and knowing. Thus, when we think that we feel, perceive, act or will, or know, there creeps in an ego conception. This becomes the universal problem that had troubled our Prince.

It goes to the credit of the Bodhisattva that he at last discovered the way to the position of keeping a balance between ego and egolessness, so clearly described in the discourse, Mūlapariyāya (*Majjhima* 1.1) sutta. It teaches the way to transcend everything by not attaching oneself to each and every phenomenon or noumenon in any mode of adventitious thinking (maññanā), so to say in brief.

This extensive precept is partly but particularly exemplified in the Ejā sutta First and Second (*Samyutta IV*. 35. 90 and 91). We shall deal with this topic later on. In short, it is possible to feel, to perceive, to will or act, and to know without bringing in the conception of ego, as 'I feel, I perceive, I will or act, or I know.' For it is not I-Ego who feels, perceives, wills or acts, or knows; but it is a mere phenomenon of feeling, perceiving, willing or acting, or knowing, produced through several factors and causes. There is no ego involved in these factors and causes.

The Master has admirably explained the position of balance between ego and egolessness to an old disciple of his, Mālukyaputta, *Samyutta* (IV. 35. 95), in the assembly of monks. The Master asked him whether he had any desire, attachment, or liking for the perceptible things not perceived, never perceived nor cherished to be perceived. And so was asked with respect to dhammas knowable by mind. To each question, he replied: "No hetam, Bhante!" or, 'no, it is not so Sir!'

Then the Master summarized this position as follows (as given in the next section).

Position of Non-ego-generating Balance of Mind

Herein then, Mālukya-putta! in the dhammas that are to be seen, heard, smelt, tasted, touched, and known (the position of) yours will be merely seen (diṭṭha-mattam) in the (things) seen; merely heard in the heard; merely smelt, tasted, touched in the smelt, tasted, touched (mute mutta-mattam); merely known in the known. Because verily, Mālukya-putta! in the dhammas that are to be seen, heard, smelt, tasted, touched, and known, (the position of) yours will be merely seen in the seen; merely heard in the heard; merely smelt tasted touched in the smelt tasted touched; and merely known in the known.

Then the Master explained this position to him as to what this would result in. The Master's brief explanation is very significant as given below:

> Then thereby, Mālukya-putta! thou art not by that; because thou art not by that, Mālukya-putta! then thou art not in that, Mālukya-putta! then thou art neither here (in this world), nor there (in the other or world beyond), nor in between the two. This is itself the end of Dukkha (sorrows and sufferings).

From the later portions of this discourse, we come to know that the monk had not obtained arhatship when he was given this precept. It was only later that he became an arahā, one amongst the arahatas, after he had practised on the line of thinking shown as above by the Master. The line of the Master's thinking in the concluding portion of this sutta is very significant in Buddhism for understanding the position of maintaining balance in the state of Liberation while living.

Nevertheless this position of mental balance does not imply any compromise with the soul theory at any stage or state of Liberation or existence. The Master has definitely stated that there is no permanent soul (attā) in any being living in the world or beyond. As a matter of fact, this sort of position realized or maintained may be equated with the Buddhistic state of Liberation. The path towards it is the gradual and basic trance followed by intuitive penetration into the transitory nature of things.

The observation of mental states readily convinces us of their transitoriness. This precludes any possibility of immutable soul in our conscious or unconscious individual identity. Thus the practice of detecting the mental states would naturally lead us to our noticing the change of mind or its states. When this change is noticed in quick succession, we become aware of the transitoriness of mind; this transitoriness would help us to maintain the mental state of egolessness.

Those of us who are of an intuitive turn of mind may be drawn towards the practice of maintaining a mental state of egolessness without confusion. On the other hand, those who are emotional may find the practice of marking and watching transitoriness favourable to their temperament. Whatever is transitory (anicca) must necessarily generate sorrow and suffering in the long run. The Master has repeated this theme in several suttas as a universal truth.

Hence these three tenets of the Buddhistic system are closely related ; one of them may ultimately lead to the other two. Meditatively the maintenance of memory as taught in the Master's system is not only conducive to, but also helpful for the maintenanee of a state of egolessness. It is not necessary for us, however, to accept the general theory of egolessness in this system ; there is no formula indicating it to be repeated during any practice of meditation or trance ; and we are always invited to adopt a critical approach towards its tenets.

Nevertheless, the position of maintaining a state of egolessness is a product of memory-training in meditation, and as such it is worth organizing and experiencing. Dogmatism is ushered in only when we substantiate ego or soul (puggala, satta, jīva, attā) within us as a permanent and immutable identity. Such an identity, the Master says, is not found in any of the spheres of consciousness, form and formless trance or absorption.

If such an ego or soul is conceived as existing outside the field of consciousness. The Master is not going to discuss it, inasmuch as this would be simply a dogma ; so he keeps such a dogma unexplained (abyākata). In other words, speculations over such dogmas or theories would never be conclusive, determined, or ascertained for any profitable or serious purpose says the Master; and the present moment of life is too precious to be frittered away in vain pursuits.

Master's Reasons for Non-acceptance of Soul Theory

There are some philosophically basic questions which are generally regarded as unexpalined (abyākata) by the master. These are kept unexplained, because he thought that these are unprofitable, unmeaningful and not conducive to gaining supernormal knowledge, supramundane knowledge, and cessation into nibbāna. It was not so, because he did not know their answer in the affirmative.

He has discussed these questions in several suttas or discourses. One of them is about the so-called soul theory. Generally most of us are satisfied with the present body and practically tend it as our soul and give little thought to any subtle or metaphysical soul. Some of us who have leisure and luxury for indulging in such matters read philosophical works and form ideas about them partly borrowed from such works and partly conjectured out of them.

There might be a few amongst us who have time and energy to investigate these questions and find plausible answers for themselves. Supposing these investigators start it with the general notion about self or soul, they would find the notion about it to be hazy. The dissection of the physical body has shown that there is nothing indicative of an immaterial seat or cell for self or soul in the material parts of the body. So the investigation would bear fruit, if at all, only in the body alive and that in a working condition ; or it may do so subjectively in a state of trance or absorption.

In the Mahā-nidāna sutta (*Dīgha* II. 2.), we find the Master discussing this topic with his attendant monk, Ānanda. It was when he was dwelling near Kammāsa-dhamma, the town (nigama) of the Kuru people in the country of the Kurus. The occasion for discussion arose, when the monk told the Master that dependent origination (paṭicca-samuppāda), even if so deeply serious, looked quite plain to him. This was too much from the mouth of a mere entrant (sotāpanna) and called forth a reprimand from the Master.

Then the Master took up the links of the dependent origination from the last link of old-age and death (jarāmaraṇa) upwards one by one upto consciousness (viññāna), leaving the first two links, avijjā and saṅkhāra. From the link of consciousness, the Master went downward again upto that of old age and death. The link of fundamental thirst (taṇhā) is expanded and joined causally to one another numbering eight items; this last of them is again enlarged into seven additions more. This is herein a new feature of this well-known chain of causation in Buddhism.

Thereafter the Master introduced the topic of the erroneous assertion of the concept of soul (attā). This sort of assertion is herein shown to arise as four kinds dependent on corresponding supports. These are classified in the commentary into sixteen kinds, viz., four based upon such achievements (by teachers), four by their disciples, four arrived at (by teacher) through inference, and four by their disciples. But the text does not mention both these classes of disciples. In the text each of the four may come under three heads only, viz., in the present existence, in the future, and in their converse establishment.

Next to this, the Master brought in the question of those who do not assert the concept of soul (attā) in four classes. The commentry understands that these are all the noble (ariya) persons (disciples) and also those who are well versed in *Tipiṭaka* or even in a single Nikāya (out of five Nikāyas). It is also not mentioned in the text, but the implication of the precept might be as the commentary understands. This is also shown in four kinds and each of these under the present, the future, and the unwillingness to join in its converse argument.

Having dealt with the above two types of asserting and not asserting the soul, the Master describes how one erroneously regards the self or soul in three ways ; the support is given as feeling ; and the feeling is told either as pleasant, or unpleasant, or neutral. Textually the items are nine, but the commentry would see many varieties herein. As the reasons for not accepting the theory of self or soul are seemingly based on the Master's experience in trance and absorption and also in supramundane intuition, we find herein the raison d'etre of his keeping these things unexplained.

Since the theory of soul has assumed many subtleties in the philosophy of Sāṅkhya and Yoga and particularly in that of monistic Vedānta, we shall have to deal with these reasons rather in detail. For we are going to show in this Phase of the research how the supernormal powers and branches of knowledge had been acquired by some monks before the attainment of arahatta or arhatship and by some after it. It is textually in general and in particular commentatorially affirmed that the supernormal power and knowledge remain stabilized only in an arahā or arhat, and not an unliberated puthujjana (not ariya).

IV

Master's Analysis of Soul Theory

How was the Soul Theory Evolved?

IN THE last section of the preceding chapter, we have broadly enumerated the conceptions of soul which were not accepted by the Master. We are now going to study the Master's way of analyzing the soul theory prevalent in the then world in this chapter. Before doing so, we shall try to see how we ourselves understand the concept of soul at the present time and at the same time its impact on our own meditative effort. If it is profitable to do so for our meditation, we shall proceed, is, not, we shall do it summarily.

The Sāṅkhya philosophy does not give us any gradual step of the evolution of soul termed puruṣa. It appears to examine cross-section of our conscious life, wherein the conscious principle is present at least in our waking state. So it tries to prove the existence of puruṣa or soul in the 17th Kārikā of the Sāṅkhya-kārikā composed by Īśvara-kṛṣṇa as follows:

> Because all things composed of elements (saṇghāta) serve the purpose of another (and not that of theirs), because of the absence of three guṇas (fundamental components of the cosmic world), because of the necessity of controlling direction (adhiṣṭhānāt), because of the needful role of the experiencer,

and because of the needful operation for Liberation (kaivalya), there is Puruṣa.

The above reasons given for the existence of soul are brief, but adequately indicate the nature of conscious principle as opposed to Prakriti or the fundamental material principle of the cosmic world and its derivatives (vikriti and vikāra). Out of these five reasons, the fourth might also seem to us more reasonable than the rest, that is, the needful role of the experiencer.

As a matter of fact, mind and matter are both devoid of consciousness in Sāṅkhya ; and the principle that experiences mind and matter is necessary therein. But this conscious principle or soul is said to be immutable and not capable of fluctuations. How does it know everything then ? All the mental functions including ego belong to mind that is said to have evolved from the primary matter.

Everything is done by mind and body unknowingly ; the soul is the only knower of all these and sees the prakriti and her workings like a watcher established in itself (the second line of Kārikā 65). This watching position of the soul is philosophically known as 'sākṣin' or mere watcher with the import of an immaterial principle of pure consciousness. This principle, if really existent in nature, would necessarily transcend matter and mind by its own nature.

But this sort of soul would be unseen, unfelt, unknown, and unexperienced. And it would be merely a dogma, if we should adhere to this concept as a verity. There are of course arguments to prove it on the ground that the conscious principle is self-manifest owing to its own intrinsic nature in addition to scriptural evidence in abundance.

The Master's analysis of the concepts of soul then extant does not seem to refer to this category, which might have been developed later ; or, those concepts of soul were not minutely described in the text ; or, the views held by other schools or opponents were stated just enough for the purpose of refutation or rejection.

The Master appears, on the other hand, to have wondered at the various erroneous concepts of the soul framed on the obvious phenomena of composites physical or mental. Thus, during a discussion, held in a great assembly of Licchavis, between the Master and Saccaka, son of Nigaṇṭha (not the famous religious teacher) and a great debater, declared, totally opposed to the frequent teaching of the Master that ...all dhammas are transitory and soulless (aniccā, anattā), as follows :

"Thus I say, on the other hand, Bho Gotama! 'Rupam (Material form) is my soul (attā), Feeling (vedanā) is my soul, Perception (Saññā) is my soul, Volition (saṅkhārā) is my soul, Consciousness (viññāṇa) is my soul ; (so says) this great assembly." He had preceded this declaration by a pedantic simile in a taunting way as given below :

> For example, Bho Gotama! whatever and whichever clusters of these seeds and beings attain growth, increase, abundance, they all do so established in the earth and on the support of the earth. Or again for example, Bho Gotama! whatever works needing force are done, these are all done so established in the earth and on the support of the earth ; thus these works needing force are done. Likewise indeed, Bho Gotama! this individual person (puriṣa-puggala) with material soul established in matter obtains merit (puñña) or demerit (apuñña).

Continuing in like manner, this pedantic debater said :

> This individual person with feeling as his soul established in feeling (in the same way) obtains merit or demerit ; this individual person with perception as his soul established in perception obtains merit or demerit; this individual person with volition as his soul established in volition obtains merit or demerit ; this individual person with consciousness (viññāṇa) as his soul established in consciousness obtains merit or demerit.

This discourse entitled the 'Cūḷa-saccaka' is given in the *Majjhima* (I. 35) has an interesting commentatorial story that may be given later on. The commentry appreciates the appropriate exemplification of this simile in these words :

> What is indicated by this? These five heaps (of matter, feeling, perception, volition, and consciousness) are the established support (patiṭṭhā) of these beings like the earth. Established in these five heaps, they accomplish merited and demerited acts. You (the Master, on the other hand), rejecting such a soul that is existing in the present, you preach that the five heaps are devoid of soul (anattā). He (saccaka) brought in the simile with great plausibility (sakāraṇam katvā).

Further the commentary strangely observes :

"In the (like) manner of simile (opamma-niyameneva) brought in to bear (thereon) by this Nigaṇṭha (saccaka), there is none other than the Omniscient Buddha, who is capable of showing fault (doṣa) in his proposition (vāda) after cutting off his stand (kathā)." He was defeated, of course; he had to admit after a prolonged silence that these five heaps of matter and mind did not obey him as he liked; he was further led to admit that these heaps were transitory (anicca).

Thus he was gradually led to acknowledge that what is transitory is (necessarily) painful (dukkha); and what is painful is not proper to be accepted as 'this is mine; this I am; this is my soul.' (ibid.)

Herein we find the pragmatic sort of soul entirely dependent on the so-called five heaps of matter and mind. These five heaps, when organized into a body, constitute our body termed kāya, practically 'sakkāya'. This is the pragmatic soul, erroneously conceived, encompassed in a corporeal body. In the Sakkāya sutta (*Samyutta* III. 22. 105), it is said: "Which is then, Monks! sakkāya ? Five heaps grasped (as oneself or one's own) should be told him."

But in Buddhism we find very often 'Sakkaya-diṭṭhi' or the erroneous view in the body as oneself or one's own. The word 'sakkāya' has also the same import, whereas the word 'kāya' has generally no such import. The Master has incidentally mentioned in the Mahā-mālukya sutta (*Majjihima* I. 14) a significant fact about this sakkāya. He says :

"To a small infant, Mālukya ! who lies down with face upward, [it] does not (even) occur that this is the sakkāya (as it is I or of mine or my body). How will there arise to him the sakkāya-diṭṭhi ? There lies of course a dormant impression (anusaya) of sakkāya-diṭṭhi in him." This chance remark of the Master indicates that the concept of soul is formed only later in life ; for the concept of soul or even the erroneous grasping of soul-concept or soul-experience is inherent in sakkāya.

Thus, the foetal life lies beyond our conscious experience ; the small infant has the kāya or body, but he or she has not yet developed the conception of the sakkāya ; views on sakkāya, that is, sakkāya-diṭṭhi, are formed only much later in life. Now the separation of matter and mind can be observed only in meditation or in meditative intuition or in trance and absorption. The detection of this separation gave birth to various categories of doctrine on soul.

Speculation about soul must have begun on the views of sages and savants voiced after their observation and detection of the separation mentioned above. Almost all these views are found in the text and the commentary. The Master went further and expressed the unique view of his own that the much cherished soul did not exist. This singular declaration of the Master raised a great protest from the then soul-loving populace and have been doing so ever since. We do not know what it is in reality. There is little hope that this problem will be solved satisfactorily even in the future.

Varieties of Soul Theory: Material Soul

We possess a physical body in operation or rest. We feel this body inside and outside; we perceive its outside; some times we feel bodily pain; at other times we feel neither pain nor pleasure; the feeling of pleasure is also sometimes felt. Wherever the body is found, we find ourselves also there; the body pulls us alongwith it, whether we like it or not. We and the body become one. Thus the sakkāya is arisen in relation to the body.

We feel, perceive, will, and know, and think that we do so from the inner centre of the body. The body is felt, perceived, operated, and known; there is the feeling, perceiving, willing, and knowing present; it is therefore thought that we are the feeler, perceiver, willer, and knower. This is how the ego creeps into the sakkāya or the physical body possessed by us. The body continues to exist and together with it we also seem to do so.

Materialists such as the Cārvākas in the Orient hold that the body is composed of four elements, viz., earth, water, fire, and air. Consciousness in or within the body is produced together with the composition of body, like the production of intoxication out of the non-intoxicant fermented molasses. The Cārvākas argued that the soul was nothing more than this conscious living body (dehātma-vāda). This view is also known as lokāyata or the common-sense view. This theory of soul was denounced by almost all the Oriental philosophical thoughts.

The consequence of such a materialistic theory of soul would make, as the Cārvākas also maintain, the soul or consciousness perish with the decease of the body. The Master has briefly described it as the wrong view in the Natthi-dinna sutta (*Samyutta* III. 24.4.5). The sutta adds further thereto: "The senses (of a dead body) move to the sky . . . the ignorant and the learned, on account of the body being dead, are destroyed and perish and do not exist after death".

In the first discourse of the *Digha* (under paragraph 85), the Master describes the same wrong view still more briefly and adds: "In this way, this soul becomes totally destroyed." This is known in Buddhism as the Uccheda-vāda or the destruction of one's own self. This view is denounced on several grounds in Buddhism as in other Oriental philosophies. It would firstly, nullify the law of kamma; secondly, the merited and demerited kammas of an unliberated person would have no occasion to bear their fruit; thirdly, the rebirth-generating link would be broken without deserving it; fourthly, material elements cannot generate consciousness.

We need not, however, worry about this doctrine, if we are not fully satisfied with the above logic: for in our meditative efforts, we are not required to stick to any doctrine before we realize it by ourselves. We meditate and organize and attain trances without any pre-conception about matter and mind. The question of dogmas and theories comes before us only when we try to argue with others; for the dissolving of our own doubts, we shall have to meditate once again to mark the points well. This will doubly benefit us.

There is a very interesting remark made by the Master in the Assutavā sutta the first and the second in the *Samyutta* (II. 12.61.62) as follows:

> It would have been better, Monks! if the uniformed person had regarded this body (made up) of four elements as (his) soul (attato), but not the mind (citta) as soul. What is the reason? It is seen, Monks! that this body of four elements stand[s] for a year, even for two years, even for three . . . four . . . five . . . ten . . . twenty . . . thirty . . . forty . . . fifty . . . hundred years and even standing for more than that.
>
> The reason forthwith follows:

"But what is said, Monks! as Citta, or Mano, or Viññāṇa, (equivalent terms for mind); in the daytime and the night-time that is different when it rises, and that is different when it sets;" (that is, the different mind arises, and when it sets, the mind has already changed during this short moment). This remark should open our eyes to the transitoriness of the body, not to speak of the mind that changes even during the twinkling of the eye.

Nevertheless, it is very difficult to refute an argument satisfactory to the opponent; so it is even in the case of the materialistic view on the soul or consciousness. The conception of immaterial soul aloof from and unattached with the living body is undoubtedly elusive even in the respected Oriental philosophies. In Buddhism, the first chapter 'Puggala-kathā,' covering about 69 pages, of the fifth book of the *Abhidhamma* is entirely devoted to refuting the existence of the puggala or personal soul held by the Vajji-puttakas and Sammitiyas within Theravāda and other Titthiyas or non-Buddhists outside the Buddhist discipline.

The above method of refutation in the said book, the Kathāvatthu, is eightfold positively and negatively, each step of argument being stated in five propositions. The argument is again joined to place, time, location, and parallel. This combination is further applied to five heaps of matter and mind, to twelve senses and their objects; to eighteen dhātus of senses, objects, and consciousness; and to twenty-two faculties. This simply amounts to nine hundred and twenty propositions advanced by the Theravādins alone.

The propositions are multiplied further on. This is to refute the view that there is no puggala or soul existing. This sort of elaborate arguments can convince only a rational, and at the same time unbiased, mind of its reasonableness. This did not, however, convince the learned opponents. The people's common sense would again revert to the original problem: "Then what or who is it that feels, perceives, wills, and knows?"

Thus we find it very difficult to separate mind or consciousness from matter; we find this conscious and living body in operation; mind as consciousness gets always mixed up with this body; hence in practice the elusive soul cannot be differentiated from consciousness; and the tangible body with consciousness becomes the corporeal or material soul of our individual self. The result of such a mixing-up of matter and mind is evident in our fear that we shall be no more when the body dies. It is no wonder that the material soul would be, if so materialized in practice, conceived as totally destroyed with the destruction of the body this soul inhabits.

Theory of Soul: Immaterial Soul

The theory of immaterial soul is varied; the variation is mostly due to the different conceptions of consciousness attributable to the elusive soul. The main basis of doctrine or speculation about the soul is consciousness that is directly experienced by us in the waking or meditative state. When consciousness is conceived as purified of material properties, this is held to be the pure conscious nature of the soul; as such the soul is supposed to know itself through its own consciousness without any modification whatsoever. This is of course the greatest problem herein.

We know everything through mental modification, as accepted in most Oriental philosophies. The soul is regarded as the seer or watcher of everything mental: the soul being the seer cannot itself be seen, but sees all through the mind without itself being modified in the least. This apparently untenable position makes the Buddhist philosophy negate it completely, while the non-Buddhist philosophies affirm it on the ground of the necessity of a seer.

The arguments for and against are huge and interminable. Under these circumstances, the real arbiter herein might have been the direct experience in trance and absorption: but, due to different interpretations of this experience, nothing final has been achieved so far. The question is fundamental; there is, however, no likelihood of agreement ever reached among the proponents and the opponents.

None of the adherents of these unsolvable positions, however, disparages the experience obtained in trance and absorptions. The apparent contention in this field is the inference drawn out of such an experience. Thus the contention is dogmatic and very hard to be removed. We are presenting below some of the strange concepts about consciousness and thereby about the soul.

This account was described before the Master by the learned leader of wandering ascetics, Poṭṭhapāda by name. The Master was then residing in the Jetavana Monastery of Anāthapiṇḍika in Sāvatthi. Poṭṭhapāda was also residing with a great assembly of wandering ascetics numbering three thousand in the debating and resting house built by (the Queen) Mallikā. This discourse is very important for understanding the gradual cessation of meditative perception (saññā) and is recorded in the *Dīgha* (1.9).

The Pāli technical word 'saññā' may be rendered as perception as well as consciousness, according to the context. The Pāli technical word 'viññāṇa' is invariably translated as consciousness. But in Buddhistic psychology sense-perception is also called viññāṇa and therefore consciousness. Saññā, on the other hand, is also found together with consciousness in all the states of mind. This is the difficulty we find on the exact rendering of these terms into English. At any rate the context should determine the import we try to convey as best as we can.

Without going into details as to how the Master approached the resting house, was invited by the leader, sat down upon the seat provided for him, and opened the preliminary talk, we shall directly take up the report given by him before the Master about the strange concepts of the soul. Poṭṭhapāda said thus to the Master before that big assembly:

> Before the past days (recently), Bhante! there had arisen, among diverse viewholders Samaṇa-Brāhmaṇas seated and gathered in the Meeting Hall, a discussion about the cessation of Saññā (consciousness). How does the consciousness cease? There some (men) said so: 'Without cause or factors the consciousness of a person arises and also ceases. When it arises, he then becomes the one with consciousness (saññin); when it ceases, he then becomes the one without consciousness (asaññin). Thus some define the cessation of consciousness.

> His report continues:

> Another said to him thus: 'No, it will (can) not be so. For consciousness is the soul (attā) of a person. It (consciousness) comes in, and also goes out. When it comes in, then there becomes the one without consciousness.' Thus some define the cessation of consciousness.

The above two kinds of concept show a sort of free movement of one's soul or consciousness. The following two kinds of concept indicate that the soul or consciousness of a person is not independent of any, but dependent on some, outside force or agent. Poṭṭhapāda said in continuance of his report:

> Another said to him so: 'No, it will not be thus. For there are some Samaṇa-Brāhmaṇas who are supernormally powerful and capable. They push in and also put out the consciousness of this person. When they push it in, he becomes the one with consciousness. When they pull it out, he becomes the one without consciousness.' Thus some define the cessation of consciousness.
>
> Now the supernormal element is brought in; he says: Another said to him so: 'It will not be so. For there are some deities who are supernormally great and powerful. They push in and pull out the consciousness of this person. When they push it in, he becomes the one with consciousness. When they

pull it out, he becomes the one without consciousness.' Thus some define the cessation of consciousness.

This is indeed an interesting account of discussions being conducted by wandering ascetics and savants in their gathering. It is noticeable herein that they regarded consciousness or soul as quite separate from the body they seem to ignore in their discussions. However strange, this sort of concept about consciousness is certainly a development from that of a material soul or materialized consciousness.

The Master, of course, pointed out to the reporting wanderer where the fault lay in these definitions of consciousness. He said:

> Therein, Poṭṭhapāda! those Samaṇa-Brāhmaṇas who said thus: 'Without cause or factors the consciousness of a person arises and ceases;' those have blundered from the beginning. What is the reason? For with cause or factors, Poṭṭhapāda! the consciousness of a person arises and also ceases. By disciplined practice, one (kind of) consciousness arises, and one (kind of) consciousness (saññā) ceases.

This is obviously a rational approach to an irrational type of concepts. Consciousness is generally thought to be not subject to cause and effect; for it is held as the very essence or nature of the soul. But in Buddhism consciousness, whether it be the consciousness of five senses or that of mind in waking or meditative states, is said to be produced from direct causes such as sense or mind faculties, sensible and knowable objects or supports, and the corresponding consciousness. The confluence of these three factors is called 'phasso' or contact.

The contact of these three factors includes the corresponding consciousness itself, it is to be marked. Hence the consciousness is the effect or the end product; and no single factor produces consciousness. Thus in Buddhism we do not find an aloof watcher or seer. Consequently, the permanent and immutable soul is out of the question. How do we (without being perceivers) then see or perceive things or know them? The Buddhist answer is 'Consciousness,' which arises on sensible or knowable objects, support, or external or internal stimuli due to sense or mind faculties. There is said to be no perceiver, nor knower.

After the Master had described gradual cessation of consciousness practised in his system, Poṭṭhapāda asked the Master a complicated question as follows: "Does Saññā (direct experience), Bhante! arise at first, and thereafter knowledge; or knowledge at first, and thereafter consciousness; or do (both) Saññā and knowledge arise simultaneously?"

The Master applied: "Saññā verily, Poṭṭhapāda! arises at first, and thereafter knowledge. He understands thus: 'Due to this cause, arose my knowledge . . .' " Poṭṭhapāda then put to the Master this intricate question: "Is, Bhante! consciousness the soul (attā) of a person, or is it that consciousness is different and soul is different?" To all appearances, this question is pivotal to the soul theory in philosophy. For we have direct experience of consciousness, but not of soul.

In order to answer this question, the concept of soul will have to be determined at first. So the Master asked him: "Which or what soul do you follow (trust), Poṭṭhapāda?" His answer was: "I follow (trust), Bhante! the gross (oḷārika) soul of four physical elements which feeds on solid food." The Master said:

> Granting that your soul be, Poṭṭhapāda! gross, with form, and of four physical elements, which feeds on solid food; in such a case, Poṭṭhapāda! your consciousness would be different, and (your) soul different . . . Let it stand, Poṭṭhapāda! that this is soul gross, with form, and of four phyical elements, which feeds on solid food. Then the consciousness of this person is different when it arises, and different when it sets . . .
>
> By this (reason) also, Poṭṭhapāda! it should be understood that consciousness would be different and soul (would be) different.

Then the leader of the wandering ascetics shifted his position from the gross to the subtle, and said: "I follow (trust, then) the mind-made (manomaya) soul with all the limbs and organs without lacking any faculty." This question was also answered in like manner and the Master showed that in this ease also birth consciousness and soul would be different.

Then again the wandering ascetic leader shifted his position from the subtle to the formless, still more subtle, and said: "I follow (trust, indeed) the formless soul full of consciousness (saññā-maya)." To this assertion also, the Master made a similar answer and displayed that, in that case also, consciousness would be different and soul would be different. For there is no doubt about consciousness; it is directly experienced. Soul, on the other hand, is merely a concept, and therefore different from consciousness.

"It is possible, Bhante! for me to know whether consciousness is the soul of a person; or consciousness is different and soul is different?" was his question in confusion. The question was obviously absurd. And the Master said: "Difficult is it, Poṭṭhapāda! for you . . . to know whether consciousness is the soul of a person; or consciousness is different and soul is different".

This is entirely the textual version of Master's view on the possible existence of soul due to the presence of consciousness directly experienced. Viewed in this light, the concept of soul would appear to be merely a concept abstracted from experience gross, subtle, or formless and still more subtle.

In the view of Sāṅkhya philosophy, we have already shown how matter and mind are both brought under the category of unconscious substance. Meditatively, we are however at ease to regard whatever is presented internally or externally as a mere object. This position or attitude of mind may not be seemingly very different from that of Buddhism. The puruṣa, seer, or soul in Sāṅkhya is, of course, not accepted in Buddhism.

In Vedānta philosophy, the individual puruṣa estranged from other puruṣas is logically shown as untenable. All puruṣas, the Monistic Vedāntins maintain, must be the same in their essential nature. If so, the cosmic world including everything must be, they say, absolutely fully of the same nature. If so, then there cannot be, they affirm, any space for matter. So they conclude that all these phenomena of matter and mind are nothing but illusion termed as 'māyā.' The philosophic utopia is mystically full of grandeur second to none in the philosophic world.

We shall see how the Master kept his system aloof from such philosophic flights of speculative and mystical fancy, as we progress in this Phase of our research. The rationality of the Master's system might be observable in each and every step he takes and maintains in his innumerable discourses.

V

Organizing Trances on a Supramundane Line

Preliminary Attitude of Mind

WE HAVE dealt, in the previous chapters under consecutive sections, with some fundamental topics likely to be profitable and serviceable to us, if we are keen about achieving something of permanent value in the field of supramundane meditation. There is a fundamental difference between a mundane and a supramundane type of meditation. A mundane type of meditation is easily recognized; for our meditation generally would fall along this line. A supramundane type of meditation might naturally be very difficult to organize, maintain, and detect deviations from it.

We may resort to some lonely place open on all sides and free from disturbing noises. Harsh sound disturbs the mind; human voices distract mental concentration; relatives and acquaintances, even if casually seen and met upset meditation, even an acquainted place of frequent resort revives mundane recollections. Occasional changes of resort for meditational practices are preferable to a fixed and habitual one. This is probably the reason why yogins do not stay at the same habitation for long. Even the Master is said to have resorted to different places for daytime meditative recreation.

For meditational practices, we may be seated upon the ground;

we may be walking to and fro. These three bodily modes of sitting, standing, and walking are the recognized postures for conducting meditation. It is praticularly so in the Master's discipline. There are no fixed rules or injunctions for any of these three bodily modes in meditation on supramundane lines. It is said that the Master was seated for seven days, remained standing for seven days, and kept on walking to and fro for seven days during the very first period of his Enlightenment.

Nevertheless, the seated position is generally followed in meditation. The position of walking to and fro (caṅkamana, caṅkramaṇa in Sanskrit) is popular among the practisers of deliberative meditation (vipassanā). Fot this purpose, a short strip of ground is selected and kept free from obstruction Walking keeps the mind awake, alert, and occupied with the train of thought in operation. The movement of walking is leisurely, not hurried. Like the seated position, this walking mode of meditation indicates a meditative practice and thereby tacitly warns others not to disturb the meditationist.

The position of the eyes is straight, not sideways; the eyes would be generally half-open, or lightly closed, when seated, in deliberative meditation. The focus of the sight should be comfortably balanced, not fixed at any point, in this sort of meditation. We are not looking at anything nor in any direction in such meditation; we are directly attending to some mental dhamma, and not to anything visible or audible. When seated, the eyes may be half-open or slightly closed; the closed eyes, however, do not prevent the mental images from arising; it is attention that causes such images to persist, when the eyes are closed.

In keeping the eyes half-open, when the attention is directed to some mental dhamma, such images do not arise; the visual perception of the surrounding objects begins to appear as a pattern gradually assuming the characteristic of form (rūpāvacara). This pattern, when attended to only on its visible or perceptible aspect, loses its material concept and assumes the form aspect, which is the main principle of the form trance.

This form trance comes under the category of a mundane trance, if accompanied by the mental concomitants of 'taṇhā, māna, diṭ hi', or craving, ego, and erroneous view, respectively. When the form trance is free from these ensnaring obsessions and flows in an unattached, egoless, and right manner, the trance comes within the supramundane category. It is, however, difficult to differentiate these two categories from each other, while absorbed in a state of samādhi. After coming down from this state and conducting a careful retrospection over what the mind was like then, one may be able to do so.

If one fails to see any element of supramundane category in this after-thought, the trance might be invariably regarded as mundane. According to Buddhist psychology, we cannot abruptly change the attitude of mind during the continuance of trance, which is organised and maintained in the beginning. In other words, the attitude of our mind should be attuned to supramundane scale before the organization of a trance. The retrospection of such a trance after coming down from it would verify whether or not the initial attitude was realized in the state of the trance.

Hence we shall have to form a clear idea of what a supramundane state is in the Master's system of meditation. This does not however mean that we are required to adopt a dogmatic view of things on the Buddhistic lines of thought without a sort of actual experience thereof. The commentary vehemently advanced a number of views to be accepted and followed presumably on trust: one of these few views is the dogma of non-ego, or no-soul, that is, anattā (anātman).

Meditatively viewed, only mental states would be realized or experienced; these are wrongly felt as we ourselves or as belonging to us; obviously the mental states and the feeling of them must be different; similarly, the feeling of them must be different from the knowing of them. Now our identifying these states with our own individual existence must be somewhere wrong or erroneous. This sort of identification is termed 'sakkāya'. When we entertain any view with obsession on the basis of this sakkāya, the view is termed 'sakkāya-diṭṭhi'.

Now the attitude of mind strongly influenced by this sakkāya-diṭṭhi is said to be the first and great hurdle on the path to the supramundane frame of mind. The Master has given us several ways to remove this view: three oft-repeated devices out of them are those of perceiving transitoriness, of experiencing sorrows and suffering, and of realizing egolessness in all the dhammas whatsoever.

The difficulty with us mostly arises from our attitude of looking at things with the present set-up of mind. We know that everything is transitory, but we fail to feel that it is necessarily full of sorrows and suffering. Everything changes and we optimistically think and hope that it is for the better. These two devices of transitoriness and suffering are therefore seemingly not efficacious to arouse in us the emotion of old-time at present.

The third device of 'egolessness' or 'soullessness' might be very appropriate to our practice at the present time. With the present state of modern knowledge and the materialistic tendency of mind, we are better situated to forego the allurement of the soul-theory than our ancient predecessors were. But we have generally a different conception of soul and ego; the soul implies for us a philosophical principle, while the ego conveys an idea of our own individual self living, knowing, and acting, no matter whether it changes, undergoes transformation, lasts for ever, or is destroyed after death.

Hence with the present frame of our mind, we can easily remove the first hurdle on the path to supramundane meditation with the practice of detecting this elusive ego-concept. Exactly this sort of mental attitude is found to be inculcated in many suttas including the 'Sati-paṭṭhāna sutta' (*Dīgha* II. 9; *Majjhima* I. 10). Herein every step forward in meditation is found teaching us as to how we should meditate without the least coneption of ego and its connection with inner and outer dhammas.

How should we Organize Supramundane Trance?

In the preceding section we have already shown how a particular attitude of mind prepares us for the organization of supramundane meditation. The attitude of mind wanted to be framed was the meditative balance without any conception of ego and its connection with inner or outer dhammas. The term 'dhamma' connotes the properties of matter and mind and denotes everything internal or external, excepting the indefinable state of nibbāna, wherein the liberated ones are said to have, so to say, passed away at their physical death, without the least remainder of their identity.

This should not terrify us in the least. The state of liberation has been fully described in many suttas not only by the Master, but also by his liberated disciples. It was, of course, while they lived and enjoyed it. There remained their body and mind waiting, so to say, for dissolution at death. They have highly spoken of it, leaving no doubt that it is worth attaining as the summum bonum of our life and everything we strive and struggle for.

It is said that they had become untraceable in their body and mind while living on the attainment of Liberation. It goes without saying that they must have become so, after their demise, even in nibbāna. Nibbāna is, however, not any sphere of existence; it is not located anywhere in the cosmic world; it is thus beyond the conception of space and thereby beyond that of movement and time.

None of us is probably afraid of being, even if we had to be, evaporated completely to nowhere or where we happen to be at the time of our passing away, if we succeed in attaining the state of liberation. If there lingers any fear, this is due to our craving to and identification with what is mundane, so it is said. At any rate life without any conception of ego would be a unique experience to most of us, if nothing more.

Thus the practice of detecting and trying to eradicate the conception of ego, the first and last step in the organization of the supramundane trance, would appear to be by itself grand and exhilarating. From what we have discussed so far, it should have been clear that the attitude of mind is oriented to the conception of nibbāna from the very beginning in any observation, meditative devices, jhāna or trance, samāpatti or absorption, or deliberative meditation; the orientation to nibbāna will, in our case, be initiated with the mental balance in egolessness.

Let us start the practice from our sitting position. We are seated upon the ground; the place is lonely; it is beneath a tree or the open sky; there is a little sound but not harsh; our relatives or acquaintances are not nearabout to draw our attention; we are not attending to any chance voices; it is not dark night; it is daytime; we have alrady decided that we shall sit down here for some time without mundane botheration.

The eyes are half-open and comfortably balanced in front;

we are not looking at anything; the surrounding objects present their visible sign before us; gradually these objects amalgamate and appear as a panoramic view; these objects seem to loosen their hold on their material support or substance; we are neither gazing at these objects, nor contemplating on their varied properties; we are only using them or their pattern to rest our eyes on for no other purpose than that of keeping ourselves awake and our memory alert.

We are not attending to any sound; whatever sound enters the ear is not being attended to; if any significant human voice or sound comes up, we are not listening to it; if it persists, we are at the visual perception at once. No place is devoid of sound; there is always some sound rising up and dying away: our attention to such a sound makes it disturbing; harsh, loud, and piercing noise or sound greatly disturb meditation and even trance: but the sound of birds and beasts does not disturb meditation.

We are not concentrating on anything lying outside, nor are we fixing our attention on any point inside; we are withdrawing the mind from its habitual outward movement; the mind withdraws inward paying less and less attention to outside objects; we never care to imagine what this inward withdrawal is; it is just enough at this stage to know or understand that the mind abstains from resorting to its old habits.

Vitakka or mental speech is a source of another kind of inner disturbance; this is also the old habit of our mind; we like to spell out what we see and there is no end of this process, if we fall to this luxury; our mental speech is not always of our making, but often comes about as mental images appear uncalled for in meditation; the best way is to pay no attention to this sort of mental speech; in course of time it ceases to arise.

Vicāra or mental wandering from one concept to another is another source of disturbance in meditation; like the mental speech, this is also a sort of mental talking by means of concepts; since we are habituated to thinking through mental speech, the flow of concepts alone cannot continue further without mental speech; with the stoppage of these two principal mental factors, the mind is fit to approach the form trance.

The Master has spoken of five categories of impediments termed 'nīvaraṇas' that impede the smooth flow of meditative moments in the form trance. Attraction towards and animosity against something mundane diverts and inhibits our mind; bodily and mental torpor and lassitude are the worst impediments to any organization of meditative devices whatsoever; fickleness of mind and undue repentance are another set of impediments; lastly comes the doubt about the efficacy of our practice.

These 'nīvaraṇas' can be sufficiently removed through our own greater efforts and frequent retrospection over what we have already achieved; even a small achievement in meditation heightens our morale to push through impediments to samādhi; for it is truly said that yoga is the teacher of yoga; the intricacies of yoga are probably best understood through the practice of yoga itself.

When the mind becomes calm and quiet, it approaches the threshold of form trance. Or we may direct the mind towards the vipassanā or discrimination. As we have already discussed, the problem of detecting and removing the ego erroneously intermixed with and in our experience, we might profitably apply our discriminatory faculty towards this problem. This is in short as follows:

We feel that we are seated; the feeling of being seated is the only experience; the concept of ego is mixed up in thinking 'we feel, we are seated'. The clearer the feeling of being seated becomes, the dimmer the concept of the ego in 'we feel, we are seated' gets, and the more indistinct the ego becomes. When the mind is engaged in making the 'feeling of being seated clearer', the ego does not arise; for the mind cannot attend to the concept of ego during the same moment when it is making the feeling clearer.

When the feeling of being seated is well kept in mind, the feeling becomes clearer and clearer; the ego does not occur during that very moment. The ego-concept is, therefore, an adventitious intruder into the actual mental field. Discrimination thus helps one to keep it away. Thus the ego appears to be formed out of the conglomerated feeling of the body. The ego is seemingly neither a clear individuality of our habits and dispositions, nor an intellectual entity transcending bodily and lower mental faculties.

Deliberative thinking may convince us of the total absence of this elusive ego; but this ego will adventitiously intrude into our consciousness whenever we feel the body or its movement. Hence the Master has taught the method of making its intrusion impossible in his system of meditation. From the very beinning of memory training in the four observations of body, feeling, mind, and dhammas, we find his oft-repeated precept as follows:

"Or, his (the practising monk's) memory becomes alert to that 'there is the body' (in the bodily observation), merely for the remembrance, without grasping anything as one's own in the body." (Sati-Paṭṭhāna sutta, *Dīgha* II. 9: *Majjhima* I. 10). Similarly in the rest of the three observations, we have the significant sentence as 'there is the feeling; there is the mind; there is the dhamma', respectively.

The body is indeed present in meditation; we are, however, to be fully aware of it, without bringing in any concept of ego into it. Similarly, the feeling is present; we are not to mix it with an ego-concept. Very often the ego creeps in wherever we feel the body and its positions in sitting, standing, moving, and lying down. Anyhow the feeling appears to us to be residing inside us. Mostly this is the reason why we are wherever there is the feeling. Probably this conglomeration of indistinct feeling manifests itself as the elusive ego or its equivalent conception in spite of ourselves.

In the same way, the presence of the mind makes us think that we must be the origintator of the mind and its fluctuations. Whenever a thought appears in the mind, we think that it is we who think; thereby we bring in this ego. In the observation of the mind, the Master teaches us to keep the mental fluctuations in memory merely for the sake of the presence or evidence of memory. This prevents the ego from arising.

The observation of dhammas is spread over all the deliberations, detections, meditative efforts, trances, and absorptions. In brief, it is concerned with our mental life wherein the ego might come in at every step. Herein also the Master teaches us to stick to memory, keeping it constantly alert. Probably memory trained in the successive observations will succeed in preventing the ego from arising in this last category of observation also.

Thus it is plain that the practice of detecting the ego and preventing it from arising must be the fundamental device of bringing about the supramundane line of mental balance in thought and action. As such it cannot be a mere philosophic datum or dogma. The Master lived it throughout his life after his Enlightenment. Many of his liberated disciples did the same. The commentary records that there were many liberated monks in the same line even later. It is not impossible that some might be living even now.

How does Trance Deepen?

Trance is, after all, a state of collected mind becalmed, tranquillized, and rooted in morally good fundamentals. The mind may concentrate on a single and limited object and obtain a stage of trance thereon. This stage of mind is said to clarify the object under concentration with a degree of clearness beyond the capacity of a normal mind. The field of meditative vision, grasp or comprehension may spread extensively.

In the kasiṇa device, we know that the counterpart sign of the particular kasiṇa can be extended as much as one may wish and be competent for. In ordinary perception also, we find it generally covering the objective field of perception. But this field of perception is obviously too narrow and limited; for our vision of the solar and lunar disks is direct evidence of our strictly limited sight. In meditation the capacity of perceiving or conceiving a much larger field of objects may increase even beyond our expectations.

But the marvel of a trance does not consist of its extension alone, the greater marvel of it lies in its deepening phenomenon. The depth of even the first stage of the form trance seems to be marvellously bewildering; the nature of the form trance in the Master's system can be simply taken for the unique dhamma overwhelming the trance. The joy and pleasure born of seclusion in the first trance, the same born of samādhi in the second trance, the experience of indifference and happiness in the third trance, and that of purified indifference and memory in the fourth trance spring from the very interior of the trance itself, and not from any exterior source.

The four exquisite similes, each to depict each trance, given by the Master before the young King of Magadha, Ajātasattu, in Rājagaha (Sāmañña-phala sutta, *Dīgha* I. 2), eloquently express the aforesaid deepening phenomenon of the form trance. The first simile is the bathing powder well mixed with water and kneaded without any oozing. The second simile is a lake of cool water with its own inner spring of water. The third simile is the lotus plants sprouting, growing, and remaining submerged within water. The fourth simile is that of a seated man clothed in and covered with white linen all over from head (to foot).

The above four similes clearly depict the marvellous nature of the form trance in its deepening aspect. As the trance gets immersed deeper and deeper, the overwhelming joy and pleasure become calmer and purer. Once the trance mainfests itself, it begins to deepen and overwhelm the mind with its inherent joy and pleasure. Because the form trance is being produced on the support of a pattern of visible objects, and because there is no intention of extending the naturally limited pattern as in the kasiṇa practice, the trance deepens and brings about the said joy and pleasure.

When the feeling of joy and pleasure subsides and memory purifies, there occurs a balance of purified indifference in the fourth stage of the form trance. Hence the deepening phenomenon of trance leads one to the gradual trances and absorptions culminating in the cessation of feeling and consciousness (saññā-vedayita-nirodha) absorption in the ninth stage.

Although the concept of ego remains indistinct in deeper trances it stays therein effectively. These trances come therefore within the category of mundane trances, no matter how extensive and deep they are. Without the previous practice of detecting and trying to remove the concept, or rather the feeling, of this ego, it cannot be done within or during the trance itself. The commentatorial authorities therefore invariably advise us to deliberate over the nature of transitoriness (anicca), sorrows and suffering (dukkha), and egolessness (anattā) in the dhammas after the trance.

It should be noted that the supramundane category of trances is far superior to the mundane one. The former would naturally be more suitable and firmer than the latter. In other words the former would not get lost in the overwhelming emotion or feeling of any trance. The latter, on the other hand, may get lost even in the lower stage of samādhi. Nonindulgence (vairāgya) in pleasure is principally taught in other doctrines of yoga and meditation, but it would be very difficult to keep oneself unattached or uninfluenced by pleasant samādhic experience.

The commentatorial authorities strongly affirm that the realization of egolessness alone is not enough; along with this, that of transitoriness and suffering must also be obtained. Similarly, they maintain that the realization of any one of the other two alone is not enough; these two dhammas together with egolessness must also be realized. They are right; any one of these three dhammas necessarily entails the other two dhammas as well; we cannot forget this.

VI

Transcending the Subtle Experience of 'Asmi' or 'Am'

General Experience of 'I am'

WE HAVE seen, in the last section of the preceding chapter towards its end, how the commentatorial authorities have laid a strong emphasis on the realization of the three fundamental dhammas of 'transitoriness, suffering, and egolessness' jointly and not of any one of the three singly. The text has generally traced these points as follows:

> What do you think, Monks! whether the Rūpa (material shape) is permanent (nicca) or transitory (anicca) ? It is transitory, Bhante! Then what is transitory, is it suffering (dukkha) or enjoyable (sukha) ? It is suffering, Bhante! Then what is transitory, suffering, and subject to transformation (vipariṇāma-dhamma), is it proper to see it as 'This is mine, this I am, this is my soul (attā)?' (*Majjhima* I. 22nd sutta.)

Similarly, the Master put the question regarding the rest of immaterial (arūpa) dhammas, viz., the feeling, perception (saññā), volition, and consciousness. The same answer to these successive questions was given by the monks. The Master finally made the same remark: 'Is it proper to see it as—This is mine, this is I am, this my soul ?' In conclusion, the Master gave the following precept to them:

> For this reason herein, Monks! whatever material shape (rūpa) be past, future, and present; or be internal and external; or be gross and subtle; or be base and excellent; or be far and near; all this material formation 'It is not mine, it is not I, it is not my soul'; thus it should be viewed as it really is (yathā-bhūta) through piercing knowledge (pañña) thoroughly.

Similarly, the Master gave the same precept with respect to the other four immaterial dhammas, viz., the feeling (vedanā) perception (saññā), volition (saṅkhāra), and consciousness (viññāṇa) (ibid.). From this precept, it is plain that the rationale of egolessness rests upon the universal truth of suffering; suffering rests upon transitoriness; and everything material and immaterial is subject to change or transformation from moment to moment.

We cannot optimistically hope that such momentary changes would be always for the better; for suffering entails aging (jarā) and death (marana). And transitoriness applies to the duration of all our properties, fortunes, and expectations. There is no pessimism in discerning the real nature of things and dhammas constituting our cosmic world including ourselves and our own relatives, connections and belongings.

But it is difficult to discern transitoriness in the apparently continuing world, as the current of a river, the burning of a lamp, the coming and going of persons in a busy thoroughfare. We fail to mark the actual changes in these everyday phenomena. Moreover, we do not directly concern ourselves with the underlying suffering in such universal changes. Doctrinal conception of suffering does not produce the desired effect on our mind.

Although off and on we experience the pangs of suffering in diverse situations, we very aften forget them. But in the fundamentals of suffering, we scarcely hope to enter. The little joy or pleasure or happiness keeps us ever oblivious of them. We are always striving after something to escape them, however uncertain be the outcome. Thus the direct experience of occasional suffering also fails, as its doctrinal conception, to elicit the desired response in our mind.

The discernment of egolessness, on the other hand, stands on a different footing. If we try hard to cultivate it, there is no reason why we should not be successful. This is also a universal truth applicable in our case. If we anyhow come to realize this fact amidst our physical and mental phenomena, we may deliberate like this:

> 'Well, I only find the body and mind in the concept of—I am. When seated, I think that I am sitting; but the fact is the body that is seated. When standing, I think that I am standing; but the fact is here also the same, that is, the body is standing. When walking, I think that I am walking; but the fact is the bodily parts that are being moved in certain directions. Thus the concept of I am is a mere concept; the actual action is being performed by the body.

With the mind, the case is a little different. The fluctuations of mind are so rapid as to escape their detection. These mental fluctuations are mostly the products of mental speech, sensations, perceptions, conceptions, emotions and other concomitants. The concept of I am gets mixed up with these fluctuations. The result is I speak, I see, I hear, I perceive, I conceive, I am glad, I am sad, etc. This undifferentiated conglomeration of mental fluctuations gives rise to an indistinct concept of 'I am'. I am continuing as the current of a river, as the burning flame of a lamp, or as the flow of traffic in a thoroughfare.

If I were indeed living in this medley of fluctuations, I would have felt that I was also fluctuating with it. But I never feel that I am fluctuating amidst these mental fluctuations. If so, I may be an unfluctuating soul. This supposition would bring us round to the question of the soul theory discussed in the last section of the second chapter and the sections of the third chapter above. We have already found therein that the theory of material or immaterial soul is untenable.

Hence the general experience of 'I am' is an indistinct, undifferentiated, and conglomerated concept. There is every possibility of our detecting and removing this ego not only in conception, but also in feeling. This removal of ego would necessarily bring us to an unmistakable frame or attitude of supramundane mind (lokuttara-citta), so highly spoken of in the text above all the supernormal powers and supernormal senses.

With such an egoless frame of mind, we might easily detect the mutable dhammas and thereby their transitoriness. The fear of being entangled in the turmoils of the mutable and transitory dhammas of the world might make us see the universal truth of suffering. This sort of success would give us easy access to the state of the Liberation from the never-ending worries of worlds so vastly extending in time and space.

Subtle Experience of 'I am'

The general experience of our existence as 'I am' would be felt as shifting as our identification with the body or the mind. Sometimes we feel that we are the body or we are in the body. At other times, we feel that we are the mind or we are in or within the mind. We feel what is actually felt at the time. We may call it the body, or the mind, or the feeling, whichever is clearly felt, or grasped, or known at the time. Herein the concept of 'I am' would be adventitious, or an after-thought, or an additional idea.

The concept of 'I am' (ahaṁ asmi) arises when we identify ourselves with something material or immaterial, physical or mental, as 'I am this body, I am this feeling, I am this sensation, I am this perception, I am this conception, I am this consciousness, I am this emotion, etc.' This sort of concept is obviously made up of something material or immaterial and the subjective feeling of this something. This subjective feeling is erroneously conceived as the elusive ego or 'I'.

This subjective feeling is simply 'asmi or am'. This feeling is subjective on account of the fact that it appears to be an inner experience as compared to the body exterior to this inner experience. Evidently this subjective feeling of 'asmi or am' is subtle as compared to 'I am' which is comparatively gross. There is no dogmatism in it, if we take it as it is a mere aberration. When we form some speculative idea about it and stick to it with obsession it is termed 'diṭṭhi'.

This subtle aspect of ego is difficult to be detected except through meditative observation. And there is particularly brought about a specific discriminative process termed 'vipassanā' to remove this subtle erroneous identification of 'asmi or am' with the inner feeling. There is specially an appropriate sutta entitled the 'Khemaka sutta' (*Samyutta* III. 22.89) in this connection. We shall deal with it below:

"Once upon a time some elder monks were dwelling in the monastery of Ghositārāma in Kosambi. At that time the venerable Khemaka was dwelling in the monastery of Badarikārāma afflicted, in suffering, and very ill." The elder monks sent the venerable Dāsaka to him to enquire of his health. Dāsaka went to and came back from him with the news that he was really suffering from a severe illness.

They sent Dāsaka again to him with this question: "Five are these, Friends! heaps of craving told by the Blessed One, namely, the craving heaps of Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa (material shape, feeling, perception, volition, and consciousness, respectively). In these five heaps of craving, does the venerable Khemaka see anything whatsoever as Self (atta) or as belonging to Self (Attaniya) ?"

Dāsaka went there and returned with this answer of his:

In these five heaps (khandha) of craving (upādāna), Friends! verily I do not see anything as Self or of self." Then they sent the same messenger again to him with this message for his confirmation: "If it be so that the venerable Khemaka does not see in these five heaps of craving anything as Self, or of Self, then thereby the venerable (āyasmā) Khemaka is Arahan (arahā, arhat) with defilements destroyed (khīṇāsava).

The answer of the venerable Khemaka would indeed look apropos of the most intimate problem with almost all the aspirants of Liberation in any system of yoga, meditation or philosophy. His answer given to the venerable Dāsaka, the messenger of the elders, was as follows:

> In these five heaps of craving, Friends ! I do not see anything as Self or of Self. But (still) I am not Arahan with defilements destroyed. Even still, Friends ! in the five heaps of craving I get (the sense or feeling of) 'Asmi' (am). I do not however see that this is I am (ayam ahaṃ asmi).

The above avowal of the venerable Khemaka is the universal problem of almost all yogins, meditationists, vipassanists and practical philosophers. They anyhow come to realize that they are not the body and the mind; but they fail to feel free from the body and the mind. This subtle sense or feeling of 'asmi or am' remains attached to the conglomeration of these five material and immaterial dhammas.

In other words, we remain enmeshed in the mundane net of never-ending turmoils and, in the Oriental philosophical terminology, rounds of births and deaths. Meditatively considered, this sort of shortcoming would be the glaring defect of right discernment and adequate effort to transcend the detected shortcoming.

To resume the said sutta, Dāsaka came back with the confusing avowal of Khemaka to the elder monks. They were also obviously confused with the imperfect answer and had to send the messenger again to Khemaka with this searching question:

"What is this, Friend Khemaka ! that you say 'Asmi' (simply am)? what is this 'Asmi' ? Do you say: 'Am Rūpa' ? or do you say: 'Am elsewhere from Rūpa' ? This question is tantamount to asking: 'Do you say that you are Rūpa ? Or do you say that you are not Rūpa, but that you are something else away from Rūpa, that is, something that is not Rūpa ?' When you say that you have a sense or feeling of 'Am', then in what do you sense or feel this 'Am'? Is it in Rūpa that you sense or feel this 'Am' ? Or if you do not sense or feel this 'Am' in Rūpa, do you then sense or feel this 'Am' in something else devoid of Rūpa, ? This searching question was to ascertain the support upon which this sense or feeling of 'Am' was depending.

Similarly, the searching question was the same with regard to the feeling, the perceiving, the willing, and then knowing, or vedanā, saññā, saṅkhāra, and viññāṇa respectively. When Dāsaka went to Khemaka and put him this searching question, Khemaka said to the messenger; "Enough, Friend Dāsaka! with this running round-trip (sandhāvanikā). Bring the walking stick (of mine), Friend! I myself will go near to where the elder monks are." So with the help of the walking stick Khemaka went with Dāsaka to where the elders were.

When Khemaka reached there and, having given the usual greetings and inquired of their welfare, sat down in a corner, the elder monks put him the same searching question. Thereupon Khemaka gave them the following answer:

> Nay, verily, Friends! I do not say Rūpa (as I) Am (asmi); nor do I say other than Rūpa (as I) Am (asmi) . . . I do not say Vedanā (as I) Am; nor do I say other than the Feeling (as I) Am . . . Saññā (as I) Am; nor . . . other than the Perceiving (as I) Am. Saṅkhāra (as I) Am; nor . . . other than the Willing (as I) Am Viññāna (as I) Am; nor . . . other than the Knowing (as I) Am Nevertheless, Friends! In the five heaps of craving I get (identified with) Am (asmi). But I do not see that this is I am.

The venerable Khemaka is only repeating his real problem before his colleagues probably with the hope that they would hear it with patience and find a solution. It appears that the venerable Khemaka had already attained the third stage of the liberating knowledge (anāgāmin), as we shall presently see him mentioning the five impediments to this stage. In order to explain his position, he supplies a simile; he says:

> As for example, Friends! there be the smell of the blue lotus, or of the red lotus, or of the white lotus. If someone says so: 'The smell is of the leaf; or the smell is of the colour; or the smell is of the filament.' Would the person have described it correctly?

They said in reply; "Nay, Friend! it is not so." "Then how should one, Friend! describe it describing it correctly?" They answered: "The smell is of the flower, Friend! would be the correct description, when one should describe it." This simile is seemingly brought in to show that the sweet smell of the lotus flower comes out of the whole flower, not from any one of its leaves, colours, or filaments. When we apply this simile to the above problem, we may find the identification of 'Am (asmi)' in the five heaps of craving resembling that of the smell of the lotus flower out of all its parts, not from any one of the parts.

Then the venerable Khemaka repeated his answer as already given above:

> In the same way, Friends! neither I say Rūpa (as I) Am; nor I say other than Rūpa (as I) Am . . . Neither I say the Feeling . . . nor other than the Feeling . . . Neither I say the Perceiving . . . nor other than the Perceiving . . . ... Neither I say the Willing . . . nor other than the Willing . . . Neither I say the Knowing (as I) Am; nor I say other than the Knowing (as I) Am. Even so, Friends! I get the sense of 'Asmi' (am) in the five heaps of craving. But still I do not see that this is I am.

During the discussion with the elders, the venerable Khemaka described the problem of the noble disciples with the five impediments (orambhāgiya-samyojana) to the third stage of the liberating knowledge (anāgāmin). He further said to them that such a noble monk, after removing these five impediments, occurred so to him:

There has not (yet) been removed what is the subtle ego (māna) as 'asmi' (am) the subtle tendency (chanda) as 'Asmi (am), and the dormant attachment (Anusaya) as 'Asmi' (Am). These five impediments are mentioned and explained in the text. These are primarily the obsessed views of ego and rituals, attachment and animosity, and doubt about the Three Jewels, the removal of which is said to be effected by practising the cultivation of memory through the four observations (satipaṭṭhāna). (Aṅguttara IX.7.5 Orambhāgiya sutta.)

Besides these, there are five more impediments to the fourth stage of the liberating knowledge called 'uddhambhāgiya-samyojana'. The means of removing these is variously given in the text; one is the cultivation of memory (*Aṅguttara* IX.

7.8 Uddhambhāgiya sutta); the same also (*Samyutta* v. 46. 134th sutta); another is the development of five faculties (ibid. v. 48. 116-126 suttas); the same also (ibid. 171 to 180 suttas); the next is the development of five balas (established faculties) (ibid. v. 50, 46-55 suttas); still another is the development of four iddhipādas (ibid. v. 51; 78 to 89 suttas); but obviously the principal one is the organization of four gradual trances (ibid. 53. . . . . . . 46-55 suttas); the most difficult one is the development of seven organs of perfect knowledge known as sambojjhaṅga (ibid. v. 46, 134th sutta).

But the venerable Khemaka has relied on a single device of the constantly watching of the rising and setting of dhammas in these five heaps of craving. This method is however systematically taught in the observation of dhammas under the Satipaṭṭhāna sutta (*Dīgha* II. 9: *Majjhima* I. 10). It should be noted that the selection of a single device out of many devices is characteristic of the Master's acumen and also of the experience of the liberated disciples of the Master.

The venerable Khemaka thus found the remedy for his shortcoming by himself. The elders also took his hint and benefited thereby. They said:

> We had not asked the venerable Khemaka (these questions) with the intention of giving trouble, but (we knew that) the venerable Khemaka is capable of . . . explaining the precept of the Blessed one. So the venerable Khemaka has . . . explained the precept of the Blessed one.

This discussion having thus been concluded, the sixty elder monks realized the liberating knowledge then and there and also did the venerable Khemaka (*Samyutta* III. 22. 89). This is entirely the textual discourse and there is nothing commentatorial in it. It should also be marked that the discussion was entirely to the point at issue; there was no diversion. Thus mutual help produced the desired effect.

Moreover, it was not the case of one who obtains only the intellectual grasp of the liberating knowledge (sukkhavipassaka), but it was the case of the regular attainment of

Liberation. To all appearances, the method of realizing this unique knowledge should not be beyond one's intellectually meditative grasp even now at present. There does not appear any dogmatic obsession in this textual discourse. Anyone with an open mind and without any dogmatic obsession or preconception might apply himself to such an intensive practice and conduct profitable discussion with his colleagues.

Identification of Inner feeling with 'Asmi' or Simply 'Am'

In the preceding section, we have seen how the sense or feeling of 'asmi or am' impedes the realization of the state of egolessness. This feeling of the egoless state is principally striven after by almost all the serious practisers of Oriental yogic, mystical, devotional, or even doctrinal sādhanās. The 'ahaṁ' or ego has thus been regarded, on all hands, as something undesirable in the higher field of spiritual investigation.

We shall at first consider the advantage and disadvantage of eliminating this ego from us and identifying this ego with us, respectively. The latter, that is, the disadvantage of ego, has been found by all the yogins to be the root of prolonging the very rounds of births and deaths. Even if we refuse to believe what might appear to us a mere dogmatic view arisen in their mind due to their preconception, the elusive ego is decidedly the inherent cause of most of our social ills and evils.

The Mahāyāna school of Buddhism has done much to eradicate this evil tendency arisen mainly out of this ego by propagating the ideal of self-sacrifice stretched throughout eternity. If the self be really illusory, there will be nothing lost to us by spending it for the good of others for all time to come. The Hīnayāna school of thought does not contradict this high ideal, but regards the attainment of Liberation as the first and foremost duty of every being human or divine.

We see objects that we think to be outside; we hear sounds that we think to be coming from outside or inside; we smell and taste something either coming from outside or arisen within our own body; so is the tactile experience we have as occurring from outside and also within the body. But the perceiving itself appears to be inside, that gives rise to the feeling that it is

'I' or 'I' and 'am'. This is ego. This ego is said ro be adventitious, or needlessly burdensome.

The disadvantage of this ego has been experienced by serious yogins in their higher meditation. Consequently, the elimination of this ego must have been striven after times out of number. The Master ultimately discovered the natural method of eliminating not only the ego, but also its equivalents in various manners and identified with variety of material and immaterial dhammas.

The advantage of eliminating this ego and living without it is fundamental in almost all the oriental systems of yoga, meditation, devotion, and philosophy. Moreover, the basis of Liberation is the possibility of its elimination for good. The question may arise here, if this sort of elimination would make the smooth running of our mundane work and responsibilities impossible? The answer would, however, depend upon the degree of maintaining one's own discipline and mental balance amidst worldly allurements and turmoils.

Among the lay disciples of the Master, there were many persons of both sexes who had textually attained the first stage (sotāpanna), second stage (sakadāgāmin), and third stage (anāgāmin) of the liberating knowledge. These persons had been performing the duties and responsibilities of kings, princes, officers of state, members of republican assemblies, heads of government departments, merchants of wide engagements, men of varied activities, large householders, and big and small professionals.

These persons were seldom found to be complaining that their attainment of these stages had been in any way hindering the smooth running of their mundane works. These three stages differed from the fourth stage in limiting the apparent bondage to a number of rounds of births and deaths. The maximum is the round of seven births in the first stage of attainment, and the minimum is the brief living period of one, after present decease, who just appears and attains arhatship and/or passes away into Nibbāna.

All of these persons have an unmistakable glimpse of Nibbāna, as any liberated disciple in the fourth stage. A career of an arahan, arahā, or arhat enjoying the fruit of the fourth stage. The state of Nibbāna is variously mentioned, defined, described, and indentified in the text and commentry. At any rate it is devoid of ego, 'I, I am, simply Am,' and its equivalents.

Even the liberated ones in the full enjoyment of the fruit of arhatship are found to be living a life of discipline, programmed tours, elaborate preachings, and other works of diverse categories. They are, of course, never found to be leading a householder's life; nor can we expect them to be doing so. For the Oriental mind would revolt against the idea of leading a householder's life after the full realization of Liberation.

The danger of being attracted to and thereby being absorbed into the tranquillity and supernormal or supramundane state of samādhi is present in such extraordinary practices. It would have been strange, if it were not so. In order to lessen this danger, the Master inculcated a strong sense of duty and discipline in the minds of his disciples, so much so that a monk, even if absorbed in the cessation of feeling and consciousness (nirodha), is said to arise therefrom, when the monk was called up for some important work in the Saṅgha, or by the Master while he was living.

There are several instances, in the text itself, of such absorptions. One is that of the venerable Sañjiva, who is said to have been thought dead and burned alive by some cowherds, while he was in the cessational samādhi. After the termination of the samādhi, he sat up as if nothing had happened to him and his robe (*Majjhima* I. 50 Māra-tajjaniya). Another is that of Ālāra Kālāma, who was not aware of five hundred bullock-carts loaded with goods and passing near by him, while he was in samādhi (*Dīgha* II. 3. Pukkusa-mallaputta Vatthu).

The next instance was provided by the Master himself when he was absorbed in a certain trance. Even if he was fully conscious, he did not hear, nor espied, the roarings and lightnings of the thunderbolt, which had killed two farmers and four bullocks nearby (ibid). This event had occurred, while the Master was staying in the straw-shed in Ātumā situated between Sāvatthi and Kusinārā.

With our present dispositions and limitations in these spiritual matters, we have nothing to be afraid of in samādhic absorption and liberating knowledge. Only a deep state of absorption can enliven our interest in samādhi once more in this century, while a real taste of a glimpse of Liberation may revive our faith in this ancient knowledge of freedom. If we should happen to catch even a glimpse of this knowledge in a state of deep absorption, the unique experience may lead us along the path once trodden by our Shākya Prince Siddārtha.

For the attainment of absorption in samādhi is not easily and quickly obtained. And the detection and removal of 'I, I am, and Am' may even take our life-long effort for its satisfactory accomplishment. Hence there is absolutely no danger we metioned above as a hypothetical circumstance. A meditationist will never be afraid of absorption in samādhi, no matter whatever consequence should follow. In like manner a seeker after truth should never fear the outcome of the liberating knowledge.

At present we are suffering from our shortcoming, insufficiency, and limitation in every direction. There does not appear any way out of this blind alley. Let us see if the path trodden by the Master is what we are blindly seeking.

VII

The Path Trodden by the Shākya Prince

The First Trance of the Shākya Prince

AMIDST MANY paths said to be leading to Liberation, it would be difficult for us to select one of them for our serious practice, which may need a very big and important portion of our valuable life. We are probably neither prepared nor disposed to undertake the enterprise of securing this highly eulogized Liberation from an innumerable rounds of births and deaths in this or other worlds.

It is because we are not at present sure of other worlds, nor is there any guarantee worth our common-sense belief that we shall have a rebirth at all after our demise. Even if we accept tentatively that there will be a sort of rebirth, we cannot be sure of our continuing, also in the new world to come, the enterprise begun seriously in this world. For we fail to remember any part of the life, if any, we had lived in the past life.

There are, of course, many respectable dogmas including that of Buddhism itself, which take it for granted that there is life after death. There are also seemingly rational arguments to prove what they say ; but the fact that we do not remember anything of the past life makes these arguments only inferential and thereby conjectural, so far as we are concerned. The life obviously is not a gamble to be played when and where we are not sure of winning it.

Linkewise we cannot let the life pass without doing anything purposive. What is the purpose of this life ? The answer is not as easy as the question. The purpose may range from a little wealth to a fabulous fortune, a small position to a big status, an insignificant achievement to great ones in supernormal power, and mundane accomplishment to supramundane Liberation. Thus the purpose in life does not get fixed and would seem to be shifting from one objective to another.

It is said that a little prince was born under a Sāla tree in the Lumbini grove in the western terai of Nepal twenty-six centuries ago. Many marvels surround the birth of the little prince. He was named Sarvārtha-siddha, which was later shortened to Siddhārtha or Siddhattha in Pāli. His clan is known as Shākyas, who ruled over the Shākya land lying from the northern border of Kosala to the foot of the Himālayas.

His Mother died seven days after the birth of the prince. It is also said in the text that the mother of a future Buddha dies so early and awaits in the second layer of heaven to listen to the *Abhidhamma* preaching by her illustrious son. He was brought up by her younger sister married together with her eldest sister to Suddhodana, who was reigning as the king of the Shākyas then in the Shākya land.

The early life of the prince, when textually considered, is comparatively not so compact as the later one of the Buddha. The earliest information of his birth is textually found in the Nālaka sutta (Sutta-nipāta III. II). The verse contains forty-five gāthās or couplets, the first twenty gāthās of which depict the event of his birth in a natural manner with a supernatural introduction. This simple introduction with heavenly elements shows that such elements had been introduced in the text from the beginning of the compilation of the precursor of the Sutta-piṭaka.

The first six gāthās of this verse mean to give us the meditative experience of a Shākyan sage named Asita. The word literally means 'not-white', that is, 'black', so that we have 'Kāla Devala' or 'Black Devala' the same sage, in the Nidāna-kathā of the Jātaka commentary. Asitȧ Devala is, however, a Vedic riṣi; and as such the Master describes him to a certain Brāhmaṇa student in Sāvatthi (Assalāyana sutta, *Majjhima* II. 43). The commentary understands that the name of the sage was Devala and he was called 'Asita', because of his black colour. It is seemingly erroneous.

The commentary on the Sutta-nipāta says that this sage was a priest during the reign of king Simhahanu, the father of Suddhodana. He was the principal teacher of skills during the period when Suddhodana was not yet crowned king ; when the latter was crowned as the king, he became again the royal priest; this is also incorrectly given, inasmuch as the sage was already a royal priest and could not have been degraded to a lower post and then again raised to that of royal priest.

To resume our story, the supernatural elements of the said verse are as follows :

> The Sage Asita, in the daytime meditation, saw the Heavenly Beings including the Inda (Lord of Devas) Sakka, clad in brilliant clothes, and the Heavenly Ones, gathered together, overjoyed, expressing very high praises and flying festoons.
>
> Having seen the Heavenly Ones with raised bodies and delighted in mind, Asita said this respectfully to them : 'Why is the assembly of Heavenly Ones, so exceedingly satisfied, enjoying it with festoons flying ? What is the reason of it ? Even when there was the war against the Asuras, and the victory of the Suras (Devas) and the defeat of the Asuras ensued, then also there was not such an exciting exhilaration. Why have the Heaven'y Ones been so delighted ? What have they seen?

The question of the sage continues:

> Why is it that the Heavenly Ones shout, sing, and play vocal and instrumental music, dance and swell arms ? I ask you, O Inhabitants of the Summit of the Meru mountain ! Please quickly remove my doubt, O Friends !

The Heavenly Beings are thought to be residing on the summit of Sumeru (Sineru in Pāli). The huge dimension of this mythical mountain precludes any possibility of its existence in our terrestrial globe. At best, by this fabulous mountain might have been meant our very globe that would be roughly one hundredth part in height and fiftieth part in breadth of this gigantic mountain conceived to house the Heavenly Ones.

These Bright Ones answered this question thus :

> It is because the Bodhisatto, the excellent Jewel, the Unequalled, has been born in the region of human beings for the benefit and happiness of all in Lumbineyya (Lumbini, Lummini) in the country of the Sākyans : for this reason, we are satisfied and gratified. It is also because he is the best of all the beings, the first and foremost of persons, the Bull among men, the best of all the people. He will propagate the Wheel in the Grove called 'Isi' (that is, Isipatana), roaring like a powerful lion, the overpowering lord of the beasts.
>
> Having heard that sound (the above answer), he descended quickly (therefrom) and entered the place of Suddhodana. Seated there, he said to the Sakyans this : 'Where is the Prince ? I am also desirous of seeing him.'

The commentary tells us several things not found in the text. One of them is that of his priesthood mentioned above. Another is that he had been dissatisfied with the royal behaviour of Suddhodana towards him ; he resigned his post and renounced the worldly life ; thereupon the King requested him to reside in the royal garden ; he consented and was successful in organizing the eight gradual trances.

The commentary has, strangely enough, a set of stereotyped terms for samādhi. It speaks of eight gradual trances (samāpattis) and five supernormal knowledges (abhiññās), as if these higher trances and knowledges are automatically gained by every sage and saint. We have previously shown at several places that such a position of the commentaries is untenable and unwarranted by the Master's own avowal and statement in the text itself. Such type of stereotyped phrases are evidently due to the usage of peyyālas or repetitions.

The commentary further says that the sage used to resort to the second heaven for his daytime meditation. So the sage is supposed to have directly seen the rejoicings of the Heavenly Beings on the birth of the little Prince. This earliest account is obviously mythical, not fundamentally different from that of other divine incarnations. Such supernatural elements emphasize the event, if nothing else.

Then the textual verse further says that the Sākyas showed the son (Prince) to him who was called Asita. The brilliant description of the Baby Prince is again illustrated with supernatural elements. The particular stanza, which is quoted verbatim, in the commentary on the 'Acchariya-abbhuta sutta' (*Majjhima* III. 23), also in full, is as follows:

> "A large umbrella made of many spokes and a thousand circles was held (over the Prince) in the sky by the heavenly beings ; from the golden sticks chowries (cāmaras) swing from side to side ; but the holders of the umbrella and chowrie-sticks are not seen.

The *Majjhima-nikāya* commentary, however, adds to it that the five royal emblematic things are also indicated by the umbrella. This sort of heavenly halo above the Prince has been depicted merely to show his future greatness and long-awaited mission. For devotion to the Buddha is not deified in early Buddhism.

The authenticity of this Nalaka sutta is proved by several textual references. It was this sage Asita who had prompted his sister's son, Nālaka, to renounce the householder's life then and there in order to get admittance later into the Dhamma of the Prince, when he should attain the Enlightenment (sambodhi) ; for he saw the signs and symbols in the body of the Prince indicative of his becoming Buddha in that very existence. His prophecy was definite as given in the same verse :

> This Prince will achieve the foremost Enlightenment. He, having realized the perfect purity, will propagate the Dhamma-cakka (Wheel of Liberating Knowledge), prompted

> by the compassion felt towards the great populace to do them good. His discipline will greatly enlarge.

This prophecy of a great sage pronounced before the Shākyans including King Suddhodana was ostensibly the principal cause of providing allurements round the Prince from his early childhood. Apart from the commentatorial description, we have textual evidence of these allurements provided round him. The Sukhumāla sutta (*Aṅguttara* III. 4. 9) records :

> Delicate was I, Monks! very delicate (sukhumāla), exceedingly delicate. For me, Monks ! near my father's dwelling, ponds used to be made. In one (pond) the blue lotus used to be sown ; in another the red lotus sown ; in one the white lotus ; these were (sown) only for my sake. I used to rub none other than Kāsika (of Benares) sandal. Kāsika (of Benares), Monks ! used to be my turban ; Kāsika my dress, lower and upper garments. Day and night for me, Monks ! the white umbrella used to be kept up (over me), thinking—'Let him not affect the cold, the heat, the blade of grass, the dust, or the dew.'
>
> For me, Monks ! there were three palaces—one (suitable) for winter, one for summer, one for rainy season. So, Monks ! surrounded by musical instruments of the fair-sex, for the four months of the rainy season in the palace (suitable to live in) for the rainy season, I used to keep away from descending from the palace...

The later part of this sutta, to state briefly, appears to be the real purpose of introducing a sort of his earlier life as a background. The later part describes his deliberation over the universal nature of old age, disease and death. Thus deliberating over its inevitability, he says that his intoxicating madness over youthfulness, healthiness, and liveliness totally diminished.

The above-mentioned sutta is concluded with five gāthās or couplets voicing the same sentiment of his. This very sentiment is poetically expressed in three ślokas or stanzas (Buddhacarita, 5th canto, 12 to 14 ślokas) by Poet Aśvaghoṣa. This is immediately preceded by the Prince's organizing and obtaining the First Trance (ibid. 9 to 11 ślokas). The circumstances culminating in this trance are described in the initial portion of this canto (ibid. 1 to 8 ślokas).

This First Trance organized and obtained by the Prince, while he was yet in his homeland, is textually recorded in the three suttas of the *Majjhima-nikāya* (I. 36; II. 35 ; and II. 50). This is one of the authenticated events of his life augmented from a number of original sources, fully described, discussed, and supplied with references, in the First Phase of this research under the heading 'The Trance under the Rose apple Tree'.

The First Trance organized and attained by our Shākya Prince under the rose-apple tree in Kapilavastu was decidedly a turning point in his meditative career. This was a natural trance. Later recalled by him, after his six years' austerities which bore little or no fruit, this very trance led him to the four or nine gradual trances and to the three supernormal and supramundane knowledges culminating in the fruit of arhatship with omniscience, which is textually termed 'sammā sambodhi' or Perfect Enlightenment.

The modus operandi of this First Trance is, to all appearances, simplicity itself. There is no ritual ; no mantra (spell) long or short is repeated in it ; no prayer is offered to any deity ; no pre-conception of any dogmatic or philosophical concept is dwelt upon before or after the trance ; desire of and animosity against any object within and without are done away with ; bodily and mental torpor and lassitude are kept away; fidgettiness and repentance are made to subside ; doubt about the efficacy of the trance is foregone.

Memory is kept alert and intact ; effort is made to transcend the emotional element in the trance ; body is either standing, or walking to and fro, or seated upon the ground ; the eyes are half-closed and resting on the front ; if seated, respiration is kept in mind from moment to moment ; if standing and walking, the feeling is kept in memory every moment ; so is it done also when seated. Nothing inside or outside is taken as 'I am, I am in it, it is in me, it is mine, I am of it, or I am beyond it.' (*Majjhima* I. 1. sutta.)

Bodhisattva's Path of Liberation

The emergence of the First Trance has been mentioned in the preceding section. It was or turned out to be the harbinger of the discovery of the gradual trances later on by the Shākya Prince, Siddhārtha or Siddhattha, Bodhisattva, or Gotama Buddha. It is said that there had been several Buddhas and many more Pacceka-buddhas, long before our own historic Gotama Buddha. But the calculation of the time elapsed is so vast and complex, that it is as good as lost to our poor history of recorded events during the ten millennia.

These mythical personages were after all human beings ; they started their life as men ; they grew up as many of us ; the sorrows and evils of life drove them to seek the way out of this universal suffering. They found it through their own individual efforts without the aid of other sages or saints. The Sammā Sambuddhas or Perfect Buddhas even obtained the omniscient knowledge at the time of their perfect Enlightenment. At first, they felt disinclined to preach what they had discovered to the people at large.

The Pacceka-buddhas (are said to have) appeared before the Perfect Buddhas. They were also human beings ; as such they started their life and grew likewise ; they were also driven, by the realization of sorrows and sufferings, to seek the way to Liberation. They too found it by their own endeavour without anyone's help or assistance. The emergence of their Enlightenment was, however, unaccompanied by omniscience. They were likewise disinclined to preach the Dhamma they discovered.

These enlightened personages were not, however, totally averse to teach some deserving persons their own particular discipline and way to Liberation. They did not found the Saṅgha or Order. But they used to live among the congregation of their own colleagues or Pacceka-buddhas. Their love of individual freedom or independence can be gauged by their voluntarily passing away into Nibbāna as soon as they heard that the Future Perfect Buddha was going to descend on the earth from the fourth heaven (Tuṣita) in twelve years. [Mahāvastu Avadāna I. (Isipatana Migadāya in Pāli) Riṣipatana Mrigadāya, and also

Dipaṅkara-vastu]. Thus their discipline and way to Liberation are lost with their passing away.

The perfect Buddhas are, however, prevailed upon by the then Mahābrahmās to preach the Dhamma. The Buddhas accept their request and propagate the Wheel of Dhamma. They found the Saṅgha Order of monks and extensively spread their dhamma and discipline. In course of time their dhamma and discipline also diminished and vanished. So our Gotama Buddha found nothing to guide him in the supramundane dhamma or Liberation. The two teachers, Ālāra Kālāma and Uddaka Rāmaputta, taught him only the method of organizing the absorption of 'Nothing' and 'Rarefied Consciousness', respectively, with the allied doctrine.

Thus the Prince had to re-discover the method of organizing the unique meditation and the path leading to Liberation. So he has rightly claimed the discovery to himself.

We have the authentic circumstances of his renunciation and practising austerities from the three textual suttas mentioned in the preceding section (*Majjhima* I. 36: II. 35 and 50) and also from the Pāsarāsi sutta (*Majjhima* I. 26). There are two textual verses entitled 'Pabbajjā and Padhāna' suttas in the Suttanipāta (3. Mahāvagga 1 and 2). The last stanza of the Sukhumāla sutta (*Aṅguttara* III. 4.9) expresses his sentiment after the vanishing of his intoxicating madness over youthfulness, healthiness, and liveliness, as described in the preceding section.

The last stanza says thus of his own sentiment: "I am not fit to enjoy the sensuous objects now: I will be unreturnable from and established in Brahmacariya (discipline)." The same sentiment is potentially expressed in the *Buddhacarita* (V. 15) by Aśvaghoṣa thus: "Neither did he (the Bodhisattva) rejoice, nor repent, nor undergo doubt, nor lassitude, nor sleep; nor did he feel attachment to sensuous pleasure, nor conceive animosity, nor want of respect." Such was his mental frame on the eve of his renunciation.

The renunciation of household life for a search after truth is the time-honoured obligation in the Orient. The adoption of a mendicant's life is but a corollary thereto. So at the youthful age of twenty-nine, he left home and hearth one day at midnight. He proceeded towards the east and at daybreak reached a river called the Anomā. He crossed it. On the eastern bank of the river there was a mango-garden named in the Jātaka Nidānakathā as Anupiyā. He stayed there for seven days. Thereafter he travelled to Rājagaha, the capital of Magadha.

It is notable that he did not proceed towards the north but to the east. This shows that he intended to meet the two teachers whose fame might have reached him in Kapilvastu. He was met by the King of Magadha, Bimsāra. When offered a great royal grant and asked the caste of his by the King, he refusing the grant, said:

"Directly there (to the north-west) is a country, Rāja! on the side of the Himālayas, full of wealth and vigour. My (hereditary) residence is in the Kosala country. I am of the Solar race (ādiccā) by family (Gottena), and of the Sākiyan lineage by caste..." (Pabbajjā sutta, op. cit.). A wandering ascetic does not generally give such particulars about himself. The Bodhisattva gave a straightforward answer without any reserve.

Thereafter he met the two teachers; he learned their doctrine and method of organizing the absorption; he successively attained both their methods with case; but he was dissatisfied with these and left the teachers forthwith. He says that the absorptions they taught were totally ineffective for the attainment of supernormal powers, knowledges, and supramundane knowledge of Liberation. He knew this, because he did not achieve anything supernormal nor supramundane even by the attainment of what they experienced and taught.

Hence it is quite easy for us to check what we learn and organize whether or not it is effective for anything worthwhile in the field of supernormal and supramundane experience. For it is effective, if we get something we seek; if we obtain nothing out of it, it is ineffective; and we must have the courage to leave it for good, as the Bodhisattva did with the doctrine and method of the then renowned teachers. It will never do even for us to follow blindly what is ineffective, howsoever respectably the doctrine and method we are taught may be thought currently or traditionally.

The Bodhisattva had then no other recourse than to resort to time-honoured austerity (tapasyā). We do not exactly know how he passed six long years in penance or austerity, except that he practised about five times the forcible restraint of respiration and thereafter reducing the diet to the minimal quantity of foodgrains. These facets of trials for the preparation, purification, or competence of the spiritual life cannot, however, be undervalued. For, with the exception of the restraint of breath, penance and fasting are universally adopted by almost all the aspirants of spiritual achievement.

The restraint of breath as 'prāṇāyāma' is regarded invariably as an effective means of purifying 'nāḍis' or blood-vessels and nerves, or body and mind, in most of the Oriental systems of yoga and philosophy. This exercise of restraining the breath is not, however, as forcible as our Bodhisattva is recorded to have done. The Pāli commentary does not give this 'Appanaka-jjhāna' any importance; but the Sanskrit source for example, the *Lalita-vistara* on the relative place, highly describes this 'āsphānaka-dhyāna' as significant.

The path of liberation is thus very meandering and the Bodhisattva himself had to read it laboriously before he discovered the straight one. We should not, however, expect that the path shown even by the Master would prove to be so, in our case also. There might be many hindrances and impediments on the path we shall have to tread. But with the experience of the Master to guide us, we are at least sure that such a path exists to reach the desired end.

Moreover, the end or destination exists; there is no doubt about it. The logic of Sumedha, said to have been deliberated over by him in that existence of Sage Sumedha, is very interesting. The Buddha-vamsa under the relative place (2. 9 to 12 gāthās) and the same thing found in the Jātaka-nidāna-kathā (20 to 23 gāthās) give us the following deliberation:

> There must be that path; it cannot be that there is not that (path); I will search that path to be liberated from the birth-link (bhava). As for example, when there is sorrow, there is happiness also; likewise the birth-link being present, the breakage of the link is also to be desired...

This sort of logic is apparently emotive. The rational thought occurred to him however much later in the existence as Prince

Siddhārtha or rather as Gotama Buddha. No thought emotive or rationale would convince us of the existence of this liberation or freedom from the worldly link in toto. Only an affirmative statement issued out of one's own experience might convince us, which has been done by the Master's experience.

The Path of Austerities

There are several suttas depicting the austerities undertaken by the Bodhisattva before his obtaining the Perfect Enlightenment. The regular ones are met with in the three suttas of the *Majjhima-nikāya* (I. 36; II. 35; II. 50). There is, however, an exceptional sutta (*Majjhima* I. 12), entitled the Mahāsīhanāda, which depicts a very difficult type of austerity. The Master relates this sutta to his principal disciple, Sāriputta, in Vesāli in the last year of his Passing away.

The Master says: "I verily remember, Sāriputta! my undertaking and conducting the life of an ascetic replete with the (complete) four constituents..." This is definite enough and falls, in line with similar reminiscent accounts of the Master found in the text. But the commentary says that it was performed by the Bodhisattva in a certain existence other than that of the Shākya Prince, Gotama Buddha, as below:

> Now the Blessed One commenced this discourse to show this—Living the life of an individual in a certain existence, I have performed a severe austerity; replete with four constituents there is none of the performers of austerity like myself... A severe austerity...was performed in a certain existence by me...In a certain existence four kinds of austerity having been performed, it was said to be replete with four constituents...

Not only in one existence, but the commentary mentions existences, such as those of an ascetic, a naked Ājīvaka, a strict follower of heterodox (pāṣaṇḍa) penance, Sumedha in a severe penance of the silent sufferer, and lastly an indifferent endurer of horrible molestations. The commentatorial position is thus clearly seen to be problematic with regard to this exceptional sutta. This sutta appears to be a collection of not only different allied suttas, also specific Jātaka-stories on several perfections (pāramitās).

At any rate, the Master says to Sāriputta:

> Even through this activity, Sāriputta! this path, and this austerity, I could not obtain the dhammas beyond the human ones and the realization of specific knowledge appropriate for the noble persons (uttari-manussa-dhammā alam-ariya-ñāna-dassana-visesam). Why is it so? It is because of this noble discernment (paññā) not being obtained, by the obtaining of which (noble discernment) the noble path of supramundane knowledge is attained by him who applies himself for the complete extinction of sorrows.

From the above statement of the Master, the purpose of this extraordinary sutta is plainly evident. This sort of severe penance and austerity proved to be totally unavailing in the field of supramundane knowledge. The time-honoured tradition of penance, austerity, and fasting is thus devaluated at the hand of the Master. The mild form of ascetic practice is, however, tolerably appreciated in the Master's system under the name of Dhutaṅga. This is fully described in the second chapter of the *Visuddhi-magga* by our savant, Buddhaghosa. The famous Mahākassapa was a veteran of this ascetic practice. The practice of fasting was, however, done away with.

Another authentic sutta is found in the Sutta-nipāta entitled Padhāna-sutta (III. 2). The description of the austerities undergone by the Bodhisattva differs significantly from that of the austerities given in the above-mentioned three suttas of the *Majjhima*. In the former, the mysterious Māra is expressly introduced, whereas in the latter we find nothing indicative of this dissuading factor. Materially also these two descriptions differ to some extent; the latter is a sort of deprecatory reflection on the austerities already performed, whereas the former is apparently appreciative of the hardship undergone; this is, however, in a restrictive sense.

What is of importance in this Padhāna sutta is the mention of five excellent faculties, so frequently met with in the samādhi of the active category. These faculties are mentioned by the Bodhisattva to have been present in him. In connection with his endeavour to organize the samādhi taught by his two former teachers, the Bodhisattva mentions the fact of their presence in him more than once. Where did he develop them and when? It must have been while he was living as a prince in his homeland and before his renunciation.

The *Yoga-sūtra* of Patañjali (I. 20) mentions these very five faculties as imperative to develop the right category of samādhi against the undersirable one (bhava-pratyaya I. 19). These five faculties are faith (saddhā), vigour (viriya), memory (sati), samādhi, and discernment (paññā). The necessity of these factors should be well noticed, but need not discourage us; for these are difficult to get and develop. One of them may, however, pull us through; for, if memory is obtained and developed, the rest may follow suit; the same thing may occur with vigour, and with samādhi. Discernment (paññā) patent or latent will be needed in all our spiritual activities; in the supramundane deliberation it is this intellectual discernment that is held to be absolutely imperative.

Faith (saddhā, or sraddhā in Sanskrit) is variously interpreted. This emotive element of the meditative mind makes our spiritual enterprise smooth, pleasant, hopeful, and lasting. It is not, however, a sort of blind belief, but a well-grounded tendency towards something worth our reverence and devotion. Not only in prayer and devotion, but also in meditation faith simply helps us to advance further, dissolves our doubts, and maintains our endeavour towards the spiritual objective anyhow. So this mental concomitant of ours might seem to be inherent in us; for, without faith in what we do and think, we cannot move any further.

The commentary on this Padhāna-sutta understands that the extreme vigour of the Bodhisattva in meditating on the bank of the river Nerañjarā consisted of the forcible restraint of breath (appānaka). Māra's intention in dissuading him from 'this arduous, grievous, and impossible way to the attainment of Nibbāna (padhāna)' of the Bodhisattva was said commentatorially to refer to this very appānaka jhāna. Moreover, the

Bodhisattva answers him thus: "Why should not the blood of mine……be dried up? For the blood being dried up, the bile and lymph are also dried up; (similarly) the flesh being decayed, the mind becomes calm exceedingly……" This is significant.

VIII

Hindrances and Impediments on the Path

Hindrances to Trance

It is but natural that our habitual ways of worldly life, our mental dispositions, and the old habit of our thinking should come up as hindrances, when we try to cultivate new habits bodily and mentally favourable to meditation and trance. Any perceptible hindrance should not discourage us; instead, it should be tackled seriously and removed through the method of 'trial and error' practised by the Prince or the Bodhisattva as well.

It is our own mind we have to check, concentrate, control, canalize and maintain in meditation or trance. Who else could be got to do this exercise for us? If we submit for this purpose to any external power whoever might hold it, our freedom would be obviously lost and liberation would recede from us still farther and remoter than before. The seeking of any help from others would ultimately revert to ourselves; for the Master rightly says in the *Dhammapada* (Gāthā Nos. 16 and 380) as below:

"One's own self (attā) is the refuge of one's own......" The first stanza was spoken in connection with the mother of Kumāra Kasasap, while the latter together with stanza 379 was spoken in connection with the elder named Naṅgala-kula. The commentary on the latter two stanzas gives us an interesting and apropos incident or story. It is briefly as follows:

There was once a poor hired labourer (in Sāvatthi). He was one day seen walking along the road clothed in patched and shattered clothes with a plough uplifted. He was thus seen by a monk. The monk taking pity on his hard lot encouraged him to lead the life of renunciation. He consented to it and was duly initiated in the Jetavana Monastery in Savatthi. He, however, hanged his patched clothes and plough up a nearby tree, for which he was nick-named as Naṅgala-kula elder, that is, the Plough-family monk.

In time he was also ordained in the Saṅgha. Later on he felt a desire to go back to his former life. Thereupon he approached the tree and looking at his former clothes and plough began to deliberate over these wretched things. His mind was ashamed and he returned to the Monastery. Whenever his thought turned towards his former life, he resorted to the same tree and likewise deliberated over its wretched condition. The process cured him every time of his weakness in the renunciated life. When asked by other monks why he went over there so often, he used to tell them that he was visiting his teacher.

After passage of time, he obtained arhatship (arahatta). Some monks said to him jokingly: "Friend (āvaso)! your resorting path looks like unattended. We suppose, you do not visit (now-a-days) your teacher." He replied: "Yes, Bhante! (sirs)! when there was connection, I used to go (there); now my connection is severed; hence I do not go (there)." This was equivalent to the declaration of the knowledge of liberation or aññā. This was reported to the Master.

Then the Master said: "Yes, Monks! my son (liberated disciple) goading his own self (attanā va attānam) has attained the top (end) of the ordained life." So Saying, the Master uttered the above-mentioned two stanzas. This is one of many instances showing that we have to educate our mind by ourselves; there is no one who will do it on our behalf; even the Master is not available where we are unwilling to exert our little self or mind.

The hindrances to trance are, however, enumerated as five; we might add many more to them; but the Master has given these five as nivaraṇas, wherever the four form trances are described in the textual suttas. So these hindrances must be the principal ones that cover or obscure the form trance. These are, to state simply in enumeration, Kāma-cchanda or tendency to desire, Vyāpāda or animosity; these two kinds of mental disposition and tendency are too patent to need any elaborate or scholastic detail.

The smooth flow of meditation is perceptibly disturbed by desire and animosity. We can gain nothing by entertaining such disturbing thoughts during our meditation; but these occur very often in the mind; we have to remove them and prevent their arising while we are in meditation at least. There are several methods to do so, but the best one would be that of 'trial and error'. The pleasant flow of meditation itself gives us a strong inducement to remove them.

The third hindrance is the pair of thīna-middha or mental and bodily torpor and lassitude. When we sit down to meditate, the mind begins to be inactive and the body is affected thereby so that we begin to doze. We might be sitting up quite well, but, the mind might be sleeping or dozing nonetheless; there seems to be a close connection between the mind and the body; when the mind becomes inactive, the body goes slowly asleep; likewise when the body feels heavy and inert, the mind fails to be active.

The bodily torpor can be removed sitting up erect, or standing, or walking to and fro. The torpor can be controlled soon after the midday meal by sitting up and meditating. The general practice of monks and their novices during the time of the Master was to meditate soon after their midday meal taken before midday. They used to take one meal a day and that before midday. They were thus free after this meal till late in the afternoon, when they had to attend the Master's preaching in the assembly hall.

It would appear thus to be that the best time for meditation would be when we are free to devote about three hours during day time or at night unhampered with worldly cares. Precisely during these hours, we should try to control the bodily torpor. By practice the body submits to our control. The song of some monks in the Thera-gāthā has words indicating only a moderate amount of food to be consumed. The word used are 'the knower of moderation in eating and drinking (15.1); one who eats moderately; enough for one's comfort, if one drinks water short of four of five mouthfuls of food.' (17.2 Sāriputtatthera-gāthā).

The lassitude of mind will need a little more effort for its effective removal. The maintenance of memory is after all the best remedy for this mental idleness. The master, however, speaks of 'with the perception of light, memory and alertness movement'. But memory will be accompanied by alertness and associated with perception, clearness or mental light. In effect the wakefulness of mind is meant here.

The fourth hindrance is the pair of 'uddhacca and kukkucca' or fickleness and undue repentance. The fickleness of body, hands and feet can be quickly controlled, but that of mind is very persistent and is said to be removed only in the fourth stage of the supramundane knowledge. It is obviously the lack of mental consistency and can be removed only with the habit of mental concentration. Undue repentance is also a great hindrance; it is held to be a nuisance in any meditation; at any rate, we have to start meditation from the present moment; on moment of repentance for the past deeds of ours will bear any fruit.

The last and not the least is 'Vicikicchā' or doubt. In the meditation of the Master's system, doubt may arise as to whether or not the meditation we are organizing and maintaining is correct, efficacious, and spiritually right. Many offshoots of doubt may arise. The Bodhisattva had found it to be only a defilement of the mind. He has however described all the principal defilements of the meditative mind to his three Shākyan disciples (*Mahjjima* III. 28).

The hindrances, impediments, or defilements are not different in the meaning; but there are different words for these in Pāli; some of them hinder a trance; some impede a state of supramundane knowlege; some defile the meditative mind in organizing and maintaining supernormal phenomena. In essence, however, any one of them checks and retards the smooth flow of mind either in meditation, or trance, or supernormal knowledge, or supramundane insight.

Impediments to Mental stability

The treatment of the impediments and their equivalents in any work on yoga and insight is invariably found. We might wonder about the usefulness of such inclusion in it. The real purpose of doing so may, however, be gathered from the reasons given in the Upakkilesa sutta (*Majjhima* III. 28) as mentioned in the preceding section. This is one of the most helpful suttas we find for organizing a trance and maintaining it as long as desired.

The detection of impediments to or defilements of samādhi on its being prolonged and stabilized is shown here to be imperative if one is desirous of removing them. The last of the five hindrances (nīvaraṇas) to trance mentioned in the preceding section is taken at the outset of this sutta to be described here. The hindrance therein is taken after the last one as said above herein. The rearrangement of the impediments is decidedly meant to indicate the natural order of their occurrence in this type of supernormal samādhi.

The impediment to samādhi is herein termed as 'Upakkilesa' or defilement of the (meditative) mind. This nomenclature is significant in this very respect also. For if it be nothing more than the defilement, or rather the weakness, of the the meditative mind, then we need not bother about any dogmatic consideration over these. We can forthwith apply our endeavour to remove them. Probably for this reason 'Vicikicchā' or doubt is mentioned herein at the very outset. For naturally doubt about the meditative phenomena arises at first.

The circumstances of the sutta occurred, when the Master, being disgusted with the quarrel of factional monks over a minor error in conduct committed by a monk in Kosambi, left the monastery and wandered alone. At that time the elder (Āyasmā) Anuruddha with his two friends, elder Nandiya and elder Kimila (or Kimbila), was dwelling in the Pācina-vamsa-dāya (the Eastern-bamboo-grove). The Master reached there and was respectfully received by these monks.

The Master was satisfied with their living in close community and mutual cooperation. Then he asked them about their achievement, if any, of the superhuman dhamma and the specific realization of proper noble knowledge. To this Anuruddha made the following answer for all the three of them:

> Here, Bhante! we, practising (meditation) without idleness but with perseverence and self-application, perceive light and vision of forms. But that light of ours vanishes soon together with the vision of forms. We do not however discern the cause (of being so).

He said:

> You should, Anuruddha! discern that cause. I too, Anuruddhas! before the Enlightenment, not yet enlightened, and still then a Bodhisatto, used to perceive light and vision of forms. That light of mine used to vanish soon together with the vision of forms.

Then the Master related in detail his own experience in detecting the successive causes of that vanishing light and vision of forms. He dwelt on his adopting the method or trial and error for maintaining that light and vision of forms. This sort of rich store of vivid experience in full detail can scarcely be found in any system of yoga other than that of the Master's. Without going into details, we shall describe the defilements or impediments in short below:

> To me, Anuruddhas! this occurred: 'What is the cause and what is the reason, by which my light vanishes and also the vision of forms (does so)?' To me, Anuruddhas! this came out: 'It is Vicikicchā that arose in me. Owing to Vicikicchā (doubt) my samādhi lapsed. Samādhi lapsing, the light vanishes and also the vision of forms (does so). I will do so (then) that the doubt will not arise again in me.

Doubt having been dissolved, the light and the vision of forms appeared; but again disappeared soon. He found the cause to be a-manasikāra (not keeping well in mind). He began to keep it well in mind. The light and the vision of forms appeared, but again disappeared soon. Then 'thina-middha' or torpor and lassitude were detected as the cause of the disappearance of the light and the vision of forms. This pair of defilements has been already listed as that of hindrance in the preceding section. The order of its occurrence in both the cases should be marked.

Similarly further on, another defilement, 'chambhitatta' or stunning astonishment, was detected. This is very significant from the meditative point of view. Meditative phenomena are full of wonders; when these are emotive as in the second stage of the form trance, the emotion of joy and pleasure is said to become overwhelming; but here the appearance of the light and the vision of forms should have been so sudden and surprising that the ensuing and stunning astonishment must have been unbearable.

The Master has expressed the degree of astonishment by means of an example met with in country life. The example is as follows: "As for example, Anuruddha! (Anuruddha Nandiya Kimila!) supposing there is a person going along a road; on both the sides of person Vaṭṭaka birds should suddenly fly up; on that account the person should be bewildered. In the same way..." The Vaṭṭaka birds lie hidden in the crop of grass of the field; as soon as someone passes nearby, the hidden birds suddenly fly up.

This sort of stunning astonishment is implied by the sudden appearance of supernormal phenomena seen through the divine eye arisen in meditation. The Bodhisattva subdued it. But still the next defilement arose. It was the 'uppila' or oppression by overwhelming joy. The example is as below:

"As for example, Anuruddha! supposing there is a person seeking a pot of treasure; suddenly the person should get five pots of treasure; on that account the person should be oppressed (with the overwheliming joy). Similarly......" This defilement shows the attainment of a still greater achievement than the preceding one. After subduing this defilement, the light and the vision of forms appeared and also soon disappeared. Then he found the 'duṭṭhulla' as the sixth defilement, the bodily painfulness and idleness. This is, however, inexplicable after the attainment of the preceding two higher stages. There is no example given to illustrate this defilement, which would have been helpful to determine the meaning of this term. The succeeding defilement indicates that this 'duṭṭhulla' causes some sort of lessening of effort in meditation due to bodily heaviness and discomfort.

Then there arose another defilement of 'too much application of vigour' (accāraddha-viriya). After this there came up the defilement of 'too much slackening of vigour' (atilīna-viriya). The next is 'abhijappā' or strong desire for the supernormal phenomena. The succeeding one is the diverse perception (nānatta-saññā). Lastly, the extreme concentration (atinijjhāyitatta) of the supernormal forms came up. These last two items of defilement can be easily understood; for, when a strong desire for divine phenomena arises, one will have to diversify the attention to other facets of the meditative light and vision. But the diversification is itself a defilement. So subduing it strongly, we adopt the expedient of applying too much effort.

These eleven kinds of defilement will be met with not only in the mundane types of meditation, but also in the supramundane ones. The method of removing and subduing them as taught here by the Master appear to be principally one of 'trial and error', as otherwise the method would be meaningless to us. It should be noticed that, in the supramundane type of meditation and deliberation, the perception of light and vision of forms is said to be an impediment or hindrance.

Subtle Obstructions on the Path

We have already dealt with the hindrances and impediments on the path leading to the attainment of trance and supernormal knowledge in the preceding sections. We are now going to discuss the subtle obstruction on the path to the knowledge of Liberation. This knowledge is unlike any other human or divine. Oriental yogins and philosophers place their highest trust in this knowledge.

This sort of trust in this knowledge stems from the subtle logic of Oriental systems of philosophy that the principle of Liberation is naturally inherent in our pure existence. As such the knowledge of it is regarded as a competent means of attaining Liberation. The intelligent person is thought capable of understanding this fact merely by means of his intellectual visualization. His practice, if any, would naturally consist of contemplating (nididhyāsana) on this fundamental purity of Liberation.

Even if any permanent and changeless entity or soul is not accepted in Buddhism, the position of this general Oriental principle in Liberation is not very different from other sister systems in the Orient. For, if there is no soul in the individual naturally he would be inherently free and liberated. But the Master has time and again contradicted this sort of wrong or erroneous view on the ground that individuals have a sort of persisting entity (sato sattassa) undergoing rounds of births. The need of liquidating it is the presence of sorrows and suffering.

The eradication of ego, however, is advocated in almost all the Oriental systems; but the soul in its purity is adhered to on the ground that it is naturally pure and at the same time the basis of Liberation. Even in the system of devotion (bhakti), the essence of the soul is akin to that of God or the particular deity worshipped in that system. Thus the intellectual grasp of this essential kinship of one's own soul and God comes to be the basis of attaining Liberation, as in other systems.

The obstructions on the path to Liberation would be natually the diversions away from this inherent principle. And these diversions would amount to everything mundane. Thus non-attachment (vairāgya) in its highest form is regarded as imperative in these systems of thought. Ignorance of this natural truth is obviously pertinent. Practice would consequently mean contemplation thereof for the vivid realization of this truth.

In Buddhism this process is elaborately graduated. In the Master's system, however, there are several independent practices, some of them direct, and some graduated. But because of the non-acceptance of soul, the Master's system is fundamentally different from the rest. The persistent emphasis in the Master's system on the universal truth of sorrows and suffering should be marked well.

For the truth of suffering is fundamental in Buddhism; it saves us from indulging in flights of imagination, or unprofitable speculations, or unwarranted sense of security, or self-complacency, or forgetfulness of spiritual pursuit. Hence the Master has brought the picture of sorrows and suffering before our eyes as clearly as possible. The remembrance of death (maraṇa-anussati) in ten remembrances is for the same reason so strongly recommended in the beginning of the eighth chapter of the *Visuddhi-magga* by Buddhaghosa.

The subtle obstructions on the path to liberation are several; these have been mentioned and explained in the twentieth chapter of the same work by our savant. They are met with during the stage of vipassanā or serious deliberation. The need of liberation may be realized by us, when we are face to face with death. With the realization of the need, we shall easily find what it is that we are seriously seeking in our deliberation. The objective of our search is thus clearly kept before our eyes.

According to Buddhaghosa, 'obhāsa' or light is the first obstruction; in meditation or deliberation, when the mind is concentrated, the light often appears. The practiser may be deluded by this; the delusion of light is to regard it as the path and the fruit of liberation; this is neither of the two. Similarly, knowledge, joy, calmness, happiness, strong inclination, vigour, alertness, indifference, or craving appears one by one. Any one of these may mislead the practiser to the wrong view that it is the path and the fruit of liberation.

The main principle of the knowledge of liberation is based on the non-identification of oneself with anything physical or mental, normal or supernormal, human or divine. Everything with attachment would be discarded as an obstruction on this path of liberation. The first suttas of *Dīgha* and *Majjhima* deal extensively with these subtle obstructions on the path of liberation.

IX

Meditative Deviations from the Path

Meditation for Some Mundane Objective

Our necessities of life and ambitions in the world might induce us to use meditation for some worldly objective. The objective, however high, would be looked down upon even by our modern savants, not to speak of yogins and Buddhist monks. It is not for the reason that worldly interests and ambitions are evil by themselves, but because the high ideal of meditation is being degraded to attain these petty objectives.

These objectives vary with individuals. If we succumb to one of them, even a little success in it would soon get us in trouble with many sorts of persons. Instances are not difficult to be found even at present. During the time of the Master, we find several instances, one of which is as follows:

The Master was then dwelling in the Jetavana Monastery in Sāvatthi. And the Elder Pilindavaccha, desirous of making a cave, was getting a mountain place cleared in Rājagaha. The King of Magadha, Seniya Bimbisāra, knowing that the elder needed a care-taker of the cave (lena), promised him one. But the King forgot it and remembered the promise only after five hundred days. In order to make good the royal promise, the King ordered his chief minister to supply the elder with five hundred caretakers for his cave (monastery). They inhabited a separate village, which was called, by the people, Ārāmika-village or even Pilinda-village.

One day there was a certain festival celebrated in that village. Children ornamented with garlands were playing there. When the elder was on a begging round in the village, the daughter of a care-taker's wife was crying. The elder asked the housewife:

"Why is the girl crying?" She replied: "This girl, Bhante! seeing other children ornamented with garlands cries: 'Give me a garland, give me an ornament.' Where are we, poor people, to have a garland, and an ornament?" Thereupon the elder catching hold of a bunch of grass said this to the housewife: "Well, throw this grass-bunch on that girl's head." She did so. That bunch became a golden garland fine, pretty, and nice to look at. The possession of that nice golden garland in that poor family raised suspicion of theft. And the members of the family were arrested by the King's order.

When the elder was on a begging round the next day, he passed the house of that family and found it deserted. He asked a neighbour: "Where has this care-taker's family gone?" The reply was: "The family, Bhante! was arrested, on account of (the possession of) a golden garland, by the King." Then the elder visited the royal palace and indirectly convinced the King of the innocence of the said family. The family was forthwith released. (Pārājika I. 4. 23. 1 Pilindavaccha-vatthu, Vinaya Piṭaka).

The situation of trouble being occasioned even on a small scale of success has not changed ever since. The iddhi of this elder was also displayed in Bārānasi (Benares). The incident is as follows:

> At that time, a certain family attendant on the elder in Bārānasi was plundered by robbers. Two children (of theirs) were also carried away (by them). Then the elder Pilindavaccha recovered and placed, through iddhi (supernormal power), those two children in the mansion (of the family). The people seeing them (said): 'This is the iddhi-power of the noble elder Pilindavaccha.' The people were pleased in the elder Pilindavaccha. The monks were perturbed, offended, and

annoyed (said): 'How should the elder Pilindavaccha bring back the children carried away by robbers?'

The conduct was thought to be unbecoming in a monk. "They informed this matter to the Blessed One." The Master ruled: "There is no offence, Monks! of the possessor of iddhi in the subject of iddhi." This elder is met with in the Udāna (Khuddaka V. iii. 3. 6. Pilindavaccha sutta), wherein the Master indirectly proclaims him as a liberated one. The elder himself declares in a single stanza in the Thera-gāthā (I. 9) that he has obtained what is the best meaning (arhatship).

The elder sings a long verse consisting of two hundred and seven stanzas in the Apadāna (Khuddaka V. xiii. 40. 1. Pilindavaccha-tthera Apadāna). The last two stanzas are uttered declaring his arhatship with supernormal powers and knowledge. In the Etadagga-vagga of the Aṅguttara (I. 14. (c) 7.), the elder is declared as the foremost of favourites of deities.

The iddhi of turning the grass-bunch into the golden displayed by this elder above is also fully given in the Mahāvagga (Vinaya I. 6. 3. Pilindavaccha-vatthu), which the commentary, Samanta-pāsādikā, has not mentioned at all. The account of the Parajika given above is, however, commented upon in the Samanta-pāsādikā. The commentary on the *Aṅguttara* has further given an account of iddhi displayed by this elder in Rājagaha.

The commentary on the Thera-gāthā gives us further information. He was born in Sāvatthi before the advent of our Shākya Prince. He was a Brāhmana, renounced household life, and practised the magical knowledge called the 'cūla-gandhāra'. He dwelt in Rājagaha and was greatly honoured because of his magical knowledge. When the Master came to Rajagaha, he failed to produce his magical art. There-upon he was converted to the Order and attained eminence.

The commentary, Samanta-pāsādikā, rightly interprets the Master's ruling on his iddhi as 'no offence' inasmuch as this iddhi of his was through resolve, and not through transformation. This instance of the elder would clearly show that a diversion of meditation was hotly resented, even though the diversion was intended to console the suffering parents. At any rate the diversion is a diversion from meditation and we cannot applaud it. There are a few exceptions in the text and the commentary, but still we should let ourselves have no indulgence in such diversions in the meditative field.

Recitation of Spells and Performance of Penance

Dependence on mantras or spells for the fulfilment of some worldly aims and objectives is another diversion from the path to liberation. Mantras are by themselves some sorts of invocation, prayer, worship, promise, or meaningless formula. These words or formulas are actually augmented with meditation. Blind belief in the efficacy of mantras is probably the reason why this cult has survived so long.

Before and after the completion of the pre-fixed number of recitations of a particular mantra, some special formalities or rituals are also performed. But the essence of all these mantras is the concentration on the object of worship or belief, which is nothing more than purposive meditation. Thus the high ideal of meditation is perceptibly degraded to the level of mean selfishness and narrow-mindedness.

Our modern mentality has done much to lessen its practice; but the disbelief in its efficacy is as much far from the truth as the blind belief in it. For, only a wide research in this field can come to a right conclusion. The huge collection of hearsay reports and personal experiences cannot be discredited off-hand. Witches may or may not be any more, but people still employ persons to ward them off and to neutralize some supposed evils of witch-craft.

Witches are not mentioned in the text, but varieties of black magic are met with therein. In the Mahāsīla section of the Brahmajāla sutta (*Dīgha* I. 1.), we find a number of practices of petty interest. The commentary gives us a short formula of invoking 'Siri', or Shree (Sri), the deity of wealth: "Ehi Siri! mahyam sire patiṭṭhāhi" or 'Come Siri! be established in my head!' thus the invocation of Siri (is done) by the head." This mantra is unlike its counterpart in Sanskrit. There seems to be an Arabic spell to invoke personified wealth as 'Wāh Gani Wāh,' or Excellent, Wealthy One! Excellent.'

The ancient cult of sacrifice or offering into the flames of sacrificial fire was the elaborate form of invoking the personification of powerful elements of Nature or divinity. But side by side with these offerings, meditation on it was required to make these acceptable to such powerful elements natural or divine. If the necessity of meditation is thus imperative in all these rituals, one will have to divert one's innermost tendency along mundane lines away from the right path.

This is the reason why the diversion of meditation to worldly interests is so hotly condemned by savants and yogins alike, although they do not interfere in the mundane affairs and their pursuits through ordinary means. It is logical; but we have exceptions. At any rate we should not commercialize what we achieve in meditation; this tendency may even lower our prestige in our own eyes. The prestige of an aspirant to liberation (mumukṣu) is regarded as much higher than one aspiring the highest position in the world.

It would only discourage us, if we were to enumerate many other things mentioned in scriptures as diversions from the path to liberation. So we are concerning ourselves with those of meditative ones only in this context. A little commonsense would guide us to follow a proper path keeping ourselves aloof from indulgences calculated to divert us from the right path. The detection of diversions and the eschewing of their allurements would be the means of building up our moral stamina, if nothing more. The striving after the path trodden by great personages is itself an alluring reward worth seeking after, a challenge to our competence.

It is strange to find none of the Master's disciples diverting their energy to undeserving types of meditation, even though many weaker disciples thought of going back to the household life mostly on questions of sex (ukkaṅṭhita). The classical instance is that of Nanda, the step-brother of the Master. Another instance of such concern is that of five hundred Shākyan and Koliyan youths bearing close relation to the Master (Commentary on the 13th Gāthā of the *Dhammapada* under the 'Nanda-tthera-vatthu,' and on 7th sutta 'Mahāsamaya sutta' of the *Dīgha* II, respectively).

Such diversions stem from an erroneous belief in what is termed 'sīlabbata-parāmāso' or the adoption of conduct and vow for realizing the path to liberation. It is in essence 'diṭṭhi', that is, sakkāya-diṭṭhi', or the obsessed view idedtifying the ego with the body gross or subtle (Annotation of D. Kosambi on the 'Puggala-bhedo' of the Abhi-dhammattha-saṅgaho of Venerable Anuruddha, p 176). It is as much as to say that the path to liberation cannot be attained by any false belief merely in conduct and vow.

The Bodhisattva's own austerities for six long years amply show the truth of the above assertion. Nevertheless the persisting propensity towards habit-forming drugs, intoxicants, narcotics, sexuality, and sensuality warns us against sole dependence upon mental efforts alone. Bodily penance to check this sort of propensity will sometimes be very helpful and profitable in controlling the mind from straying towards these aberrations condemned by all the spiritual teachers and savants.

Apart from the highly praised 'dhutaṅga' or the mild type of austerities permitted by the Master, we come across a few but long and difficult vows of department among practising monks. Some vowed that they would not lie down till the attainment of the path; some agreed among themselves that they would not talk with each other during the entire period of the rainy sojourn; ('Cakkhupāla-tthera-vatthu' in the *Dhammapada* commentary on the first Gāthā; 'Fifty monks...' in the commentary on the second sutta of the *Dīgha* I—on the section of 'Gata-paccāgata-vatta' or 'Vow of walking with memory', respectively).

The elder Anuruddha says in his song:

"For fifty five years I observed (the vow of) the sitting; (out of these) twenty-five years have passed that I have got over torpor (middha, sleep)..." The vow of the sitting (Nesajjika-aṅga) is the last one of the thirteen vows of dhutaṅga, fully dealt with in the second chapter of the *Visuddhi-magga*. The elder Dhammapāla comments on this that the sitting includes standing and walking, but excludes lying down. This shows that the bodily penance is not totally prohibited in Buddhism.

The elder Anuruddha's song mentioned above is given in the relative verse (16. 9. 13th stanza) of the 'Theragāthā'. Lastly (28th stanza) he says in his song:

"In the Veluva village of the Vajjian country, on account of the spending up of life-span, I shall pass away into Nibbāna without the least defilement beneath the bamboo grove." This illustrious Shākyan monk was a cousin of the Master and is said to have lived, according to the commentary on the Mahāpadana sutta (*Dīgha*, II. 1) under the section 'Āyu-pariccheda', for one hundred and fifty years.

All the thirteen vows of 'dhutaṅga' are mentioned to have been observed by the elder Bhaddiya. He says in his song (Thera-gāthā 16. 7. 3 to 15th stanzas) that 'Bhaddiya, the son of (Kāli) Godhā, meditates without craving ever being a wearer of rags, an alms beggar for food,...a dweller in deserted place, a seeker of seats for meditation beneath a tree or the open sky or in a cremation-ground or any assigned place, and one who observes the sitting (or standing or walking)'. He was a prince of the Shākya clan and is declared by the Master as the foremost among the high and noble births. [*Aṅguttara* I. 14 (a) 6]

The feat of continuous sitting in a single position was performed by a nun named Uttamā, who says in her song: "For seven days in one seat (with one leg placed on the thigh, for nuns were not to sit with both the legs crossed and placed on the thighs, according to the Vinaya rule,) I remained sitting experiencing joy and pleasure. On the eighth day I spared the legs destroying the heap of darkness." (Therigāthā 3. 2. 3rd stanza.) This duration of seven days was not that of cessation.

How do Diversions Occur?

We might sometimes wonder at the sudden occurrence of diversion from what we are seriously thinking or concentrating on. It is we ourselves who are diverting our attention sideways. None else is doing the mischief. Specially in the Buddha's system of meditation, one has to meditate in mental silence without giving rise to vitakka or mental speech and vicāra or mental concept. Naturally one likes to recite some mantra, spell, or formula to engage one's mind.

The trouble with such recitations is that the attention is directed to these recitations and with it the mind loses the trail of the right thought or the clue of the object or objective of meditation. For the recitation of some spell or formula is much more easy-going than the keeping of mental flow in meditation or smooth thinking. If the mind gets involved in the meaning of the spell or formula as well, the mind strays away still farther from the objective we should have been busy with.

This sort of diversion is entirely due to lack of right appreciation of our objective in meditation or silent thought. In favour of such recitations, we may argue like this: 'What harm is there if we recite a short formula for our objective?' There is no harm, if we are prepared to repeat it millions of times continually year after year with an uncertain success. So in the Master's system we find no mantra whatsoever. There are of course a few suttas, as the following for special purposes:

"Maṅgala sutta consisting of twelve stanzas is to be read for auspicious purposes. This contains moral precepts. This sutta is given in the Sutta-nipāta (2. 4). The commentary is full of legends and explanations covering forty-two pages. The next is the Ratana sutta consisting of 89 lines divided into 18 stanzas. Ths contains the high praises of the Buddha, Dhamma, and Sagha, which are calculated to ward off all evil spirits and to bestow blessing on the country and its inhabitants. This sutta is found also in the Sutta-nipāta (2. 1).

The commentary of the above sutta containing 42 pages is full of legends and explanations as that of the Maṅgala sutta given above. This sutta is, however, a protective one and successfully used in Vesali against the devastating epidemic in the Vajjian country. Both these suttas, Maṅgala and Ratana, are given in the Khuddaka-pāṭha or the small booklet for priestly use. Besides these, the booklet contains the Tirokuḍḍa sutta, or the discourse on (the spirits hiding behind) the intervening wall. This sutta consists of twelve stanzas. The meaning of this verse is to generate compassion and a sense of duty towards our dead relatives.

The Aṭānāṭiya is obviously named after the formulary spell of 'Aṭānāṭā Kusināṭā Parakusināṭā, Nāṭsuriyā Parakusinātā' found within the body of this long protective and strange sutta. It is still more astonishing that such a sutta as this should find a place in the *Dīgha-nikāya* (III. 9). This sutta is not given in the Khuddaka-pāṭha.

The above protective sutta consists of 114 plus 9 lines and mainly describes the retinues of the four mythical rulers of the four quarters of the globe. This sutta in its protective portion was said to have been uttered by Vessavana or Kuvera before the Master in the Vulture's Peak (Gijjha-kūṭa) in Rājagaha. The Master afterwards repeated the entire portion before the monks and recommended it for their learning it well and using it for their protection.

The protective portion begins with salutation to the six Buddhas immediately preceding our Buddha and also with salutation to himself. The sutta is obviously too long for recitation. Hence we find a sort of formulary core in the 21st chapter entitled 'Dhāraṇi-parivarta' or Spell-chapter of the Saddharma-puṇḍarika-sūtram or the discourse on the Lotus of the True Law, one of the Nine Scriptures highly worshipped among the Buddhists in Nepal.

The formulary core in the above sūtra is as below: Aṭṭe Taṭṭe Naṭṭe Vanaṭṭe Anaḍe Nāḍi Kunaḍi svāhā." This spell was also uttered before Gautama Buddha (our Buddha) by Vaiśra-vaṇa (Vessaṇa in Pāli) in the Vulture's Peak (Gridhra-kūṭa) in Rājagriha (Rājagaha in Pāli). These spells appear herein to be in the vocative case, while the final word generally closes a mantra. In the Pāli sutta, the five mystic words indicate the five cities in the northern space. We may however, wonder at this sort of belief in protection against imaginary oppressors.

It appears that early Buddhism tried to satisfy the popular belief in the efficacy of spells by incorporating them in a few suttas and at the same time also by upgarding them. This sort of upgarding was effected by several means. The salutation of worship to former Buddhas together with our Buddha was added to these mantras: the These Jewels of Buddhism were mentioned to suppress three oppressors; the meditative force of 'mettā' (maitri in Sanskrit), one of the four Brahma-vihāras, was brought in to neutralise the imaginary or actual ferocity of these malignant agencies.

For example, the Master is said to have taught the monks a 'paritta' or protection against snake-bite in the Ahirāja sutta (*Aṅguttara* IV. 7). This paritta consists of four stanzas which teach to organize mettā towards the four main types of snake or serpent and other poisonous ones. This verse closes with the following strange sentence:

> Immeasurable is the Buddha; immeasurable is the Dhamma; immeasurable is the Sangha; measurable are reptiles; (so are) snakes and scorpions, centipedes, spiders, lizards, and rats. Done by me protection; done by me Paritta; let (oppressing) ones turn back. So I offer salutation to the Blessed One; I offer salutation to seven Sammā Sambuddhas.

Herein we are at least on safer ground; for the organization of mettā is held to be effective in neutralizing enmity, animosity and ferocity. There are many instances of its desired effect in the text. At any rate the practice of mettā has been followed since then in the Buddhistic world.

Although the protection sought in the above suttas is through the remembrance of the Three Jewels and the truth of their qualities, the diversion from the path to liberation stems from the obviously cherished interest of being protected against imaginary or actual malignant agencies. One who intends to tread the path never seeks these means for the fulfilment of such petty objectives.

The practice of mettā is, however, found not only among unliberated, but also among liberated monks. Thus in the Cullavagga (*Vinaya* II. 12. 3. Sabbakami-vatthu) on the eve of the convention of the second post-Parinibbāna assembly of monks, we find the elder Venerable Sabbakmi putting a question to Venerable Revata as follows:

> By which vihāra (meditative recreation), Bhumi! do you often pass the time now-a-days?' 'By Metta-vihāra I do, Bhante! often now-a-days.' 'By Kullaka-vihāra you, Bhumi! pass the time often now-a-days; this is Kullaka-vihāra, Bhumi! that is Mettā.' 'Before also, Bhante! in the household life Mettā was practised by me; hence now-a-days also I pass the time often by Mettā-vihāra; even though Arahatta (Arhatship) has been long since achieved by me.'

The commentary explains the vocative term 'Bhumi' as his usual address of endearment to newer monks. Kullaka means uttāna, or lying down on the back with the face upward as a baby does; probably the word implies something fit for young monks. The text says that the elder Abbakami was a surviving disciple of the elder Ānanda, the Master's attendant, one hundred and twenty years of age since his ordination in the Order; he was then the Saṅgha-tthera in the Buddhist world.

To resume our topic, there is an exceptional protective verse in the Jātaka (No. 159 Mosa-jātaka). The Jātaka commentary gives us a long story about this peacock with golden feathers. He inhabited an inaccessible part of the Himālayas, but still tried to protect himself against unseen dangers by reciting at dawn and also at sunset a Brahmamanta (mantra) looking at the rising sun and the setting sun, respectively. He sought by this verse his protection by day and by night.

The verse consists of two sets of two stanzas each. Each set is addressed with salutation to the sun, the Brāhmaṇas well versed in all the dhammas, the former Buddhas, their Bodhi, the Liberated and their Liberation. The peacock recited the verse daily and was protected till his fame attracted the cupidity of some hunters. The golden bird was captured and presented to a certain king of Vārānasi, who gave the bird to his queen as desired by her.

The bird was about to be killed and eaten, when his human voice full of wisdom saved him and earned his release too. He flew to his abode. This story shows, in spite of the usual Jātaka conclusion, to us that the protective verse, or formula, or spell, is uncertain. Consequently, any precarious dependence upon it is an obvious diversion from the right path to liberation. One should never lose sight of one's objective.

X

Objective of Haṭhayoga

PLACTICE OF PRELIMINARIES

Utility of Hathayoga

BUDDHISTIC YOGA does not pay any attention to the system of Haṭha-yoga. The latter might have been developed much later than the advent of Buddhism. The practice of six years' austerities by the Bodhisattava does not give us any indication of this type of yoga, excepting the forcible restraint of respiration doggedly practised by him. Hence Buddhistic yoga has done away with Haṭha.

Haṭha is mistaken, in a popular concept, for something done forcibly. It is not, however, anything done unnaturally, nor forcibly, nor harmfully to health. It is neither a mere method of clearing the body of gross impurities. It is also grounded on experience and has a higher objective of its own. The initial two stanzas of the *Haṭhayoga-pradīpikā*, however, say that this is like a flight of steps for one desirous of ascending the highest of Rāja-yoga; this is taught only for Rāja-yoga. Thus Rāja-yoga is the main objective of Haṭha, and Rāja-yoga, or Royal is a better term for its highest objective.

Seen in the above light, the objective of Haṭha would be to achieve the path to liberation as conceived, of course, in Haṭha. But we are concerned with the utility of this yoga apart from its objective, as the Rāja-yoga connotes. To all appearances, we cannot today practise, as householders, any one of the ten Buddhistic dhutangas. Instead of observing these difficult vows, we might see if the practice of Haṭha is serviceable in preparing us to seek the path shown by the Master.

We might wonder at the period of seven days passed by the Master in sitting under the Bodhi tree, a like period passed in standing near the same tree, and another similar period passed thereabout in walking to and fro. We probably would not do so, if we remember the endurance of the six years' austerities undergone by him just before these three weeks. The body will surely have to be trained to undergo at least the endurance of sitting in a single position even for three hours continuously.

The practice of Haṭha guarantees that the last little feat can be easily performed by it. Moreover, in the fourth form trance, the respiration is said to be automatically restrained for the period of its continuance. This stoppage of breath may indirectly discomfort us, if we are not prepared for it beforehand. Now Haṭha says that the stoppage or restraint of breath is a matter of practice.

In the Sabbāsava sutta (*Majjhima* I. 2), the Master has said that there are different types of defilement (asava). Some types are removed by restraint (samvara), some by right use of garment and food and abode and medicine, some by endurance, some by avoidance, some by removal, and some by contemplation. So it would appear that not all defilements are removed by contemplation alone.

So the utility of Haṭha should be considered well by us before its adoption or rejection. We have seen how the meditative light and other factors are regarded as diversions from the path and that rightly. Similarly, if we stick to the practice of Haṭha as an end and not as a means to the end, it will be certainly a gross type of diversion to be avoided as a snare of 'sila-bbata-parāmāso' or obsession of conduct and vow. The Master has praised the right attitude (yoniso manasikāra) and condemned the wrong attitude (ayoniso) either in the acceptance or rejection of anything. This principle may guide us in this case also, if we keep our objective well in view.

Now Haṭha is a system of purifying the body said to have been practised by many renowned yogins. The *Haṭha-yoga pradīpikā* (the Lighter of Haṭha-Practice like the Lamp) of Svātmārāma Yogin has given the names of thirty-four great yogins (Mahāsiddhas). These are from 'Śri-Ādinātha, Matsyendra, Śābara, Ānanda-Bhairava, Cauraṅgi, Mīna, Corakṣa, Virūpākṣa, Bileśaya etc. to Kāpālika', given in four stanzas (the 5th to 8th ślokas) of the first chapter of it. The mention of these great names is probably meant to create our interest and faith in the work.

At any rate, these great names prove the authenticity and reliability of Haṭha. There is nothing seemingly impracticable or unnatural in the practice of Haṭha described in this work. In other works, also such as the *Gorakṣa-paddhati*, *the Gheraṇḍa-samhitā*, the practice of Haṭha is stated in a natural and practical manner. In some Vedic Upaniṣads, such as *Yoga-tattva*, *Yoga-śikhā*, *Yoga-kuṇḍali*, *Yoga-cūḍāmaṇi*, also we do not find any practice of Haṭha different from the regular works on the subject.

Useful Postures for Meditation

The general impression of Haṭha-yoga as something unnatural, difficult, and forcibly exercised is formed on the casual, mistaken, or imaginative observation of Haṭha-yogins. Although they do not perform their bodily exercises openly in public, they are regarded as doing very hard exercises. Some of the bodily exercises are really hard and amenable to a sort of habitual practice. Other practices are fairly easy.

The above-mentioned work, *Haṭha-yoga-Pradīpikā*, consists of 389 stanzas (ślokas) divided into four precepts (upadeśas) or chapters. The first chapter treats of āsanas (postures); the second of prāṇāyāma (restraint of breath); the third of mudrā (specific device with āsana and prāṇāyāma); the fourth of samādhi.

The second work, to wit, the *Gorakṣa-paddhati*, has two parts; each part contains one hundred and one stanzas. The arrangement of topics is, however, made differently and that rather imperfectly. The third work, the *Gheradṇa-samhitā*, consists of 347 stanzas divided into six precepts or chapters, the fourth chapter on the pratyahāra being the shortest, only of five stanzas. The topics are well arranged in this comparatively later work. The purification of the body is dealt with in the first chapter, āsana in the second, mudrā in the third, and prāṇāyama in the fifth chapters.

From the practical point of view, we might give below what is principally the minimum to be of any practical utility for the meditationist in the Buddhist system. One who is desirous of sitting in a comfortable position for a few hours at one stretch will have to practise a few regular āsanas or sitting postures. He should further practise a simple course of deep breathings with periodic restraints of breath. It is really worth all the trouble.

Although there are said to be mainly eighty-four postures, the above-mentioned first work recommends out of eighteen postures only four; the second does two, and the third thirty-two. The *Śāṇḍilya Upaniṣad* mentions eight; while *Triṣikhi-Brāhmaṇa Upaniṣad* does seventeen; both of these also give a short description of each āsana. Both of these two Upaniṣads however, guide us with a remarkable stanza (11th and 52nd stanzas, respectively):—"By whichever Āsana there is the maintenance of comfort, one who is incapable (of practising other āsanas) should adopt the same; (for) one who has won (controlled) an Āsana has won the three worlds."

The Lotus-like (Padma) Āsana (posture) is generally given in many places, but it is difficult to maintain it continuously for hours. The comparatively easier posture is, however, the Svastika. And the highly praised one is nevertheless the Siddha; the equivalent names of this posture, according to the first work (*Haṭha-yoga Pradīpikā*, I. 37th stanza), are Vajra, Mukta, Gupta Āsanas also. But the third work *Gheraṇḍa Samhitā*) gives little different versions of these so-called equivalents.

The main characteristic of these four postures is apparently the position of thighs and the placing of the foot-heels under them (the thighs). Several other postures are also formed with thighs in a similar position, but the feet are placed above them. Some postures tell us to press the perineum with the heel; the body above the loins is to be placed or kept quite straight; the purpose of doing so is to keep the back-bone and thereby the spinal-cord within it straight. The hands are differently employed; in some postures the hands are used in holding the toes of the feet from the back-side; in easy ones the hands are placed on the lap.

The short description of the above āsanas is as follows: In Svastika—one foot is placed and pressed between the leg and the thigh of the other, the sole of the foot being pressed on the inner side of the thigh; another foot is then similarly placed and pressed between the leg and the thigh; both the knees should touch the ground well. This is very easy and can be maintained for long.

In Mukta—the left heel is placed on the base of the anus (Vāyu-mūla), and the right heel just upon it. When both the heels so joined are placed over it, this is Gupta. In another kind of Gupta—the feet are placed and hidden under the knees, not between the legs and the thighs as in Svastika. In another kind of Vajra—the thighs are spread (so that the soles of the feet meet) in the shape of a vajra (thunder-bolt); the feet are then placed on the sides of the anus: this is rather difficult but spoken of highly. Bhadra and Simha are still more difficult and therefore described in a little more detail.

In Yoga-āsana, the feet with the soles upward are placed upon the knees; the hands with the palms up are placed upon the seat. In Padma (Lotus)—the right foot with the sole up is placed upon the left thigh (near its base); then the left foot with the sole up is placed (crossing over the right leg) upon the right thigh (near its base). There are two kinds of this posture; one is 'baddha' (bound) and difficult; another is simple and after Matsyendranātha's teaching and generally followed.

The difference is only of hands. In 'Baddha', the hands are crossed on the back and the toes of the feet are held by the hands. In the simple and general 'Padma' the left hand with the palm up is placed upon the soles of feet; the right hand with the palm up is placed upon it. In Siddha, the left heel is placed and pressed against the perineum (yoni-sthāna); and then the right foot is placed upon the upper part (base) of the genitals (meḍhra).

Matsyendranātha's 'Siddha-āsana' is, however, a little different. In it the left heel is placed upon the genitals and the right heel is placed upon the left one. There is a posture called 'Gomukha' (cow-face) which is very easy and can be maintained for long. This posture is like the seat one makes with one leg upon another, but the right heel is to be pressed against the left hip and the left heel against the right hip, the left knee above and upon the right knee. Both the legs are well bent or folded with the heels pressed against the outer side of thighs.

Thus the posture of 'Gomukha' will look like a triangle; the base will be the seat from heel to heel; the vertex would be the bent knees placed one over and upon the other. This posture is very comfortable for breathing exercises. When the hands are placed straightened and resting upon the feet, it is comfortable also for meditation. Moreover, one will not feel tired in this seat for hours.

Although the postures, Bhadra and Simha, are difficult as described by Gheraṇḍa, Svātmārāma describes them as of an easier kind. Postures in which the perineum is pressed with one or both heels are said to help arouse the Kuṇḍalini. We shall, however, deal with this subject in a later appropriate section. It will be enough to state here that this is generally held to be a central power lying dormant or passive. The sitting posture, especially the perineum-pressing posture, is thought to activize this hidden power.

In Simhāsana, the left heel is placed and pressed against the right side of the joint (sīvani), that is, under and below the testes (against the perineum); the right heel against the left side crossing the left ankle; the fingers of hands are spread and placed on the knees; the mouth is fully and forcibly opened like that of a lion. In Bhadrāsana, the left heel is placed and pressed against the left side and the right heel against the right side of the joint below the testes; the difference from the first (Simha) should be well marked.

Thus in 'Bhadra' both the soles will meet and the legs will have to be spread as in 'Vajra'; the joined feet are held by both the hands with the arms straightened in both the postures, 'Bhadra' and 'Vajra'. In the regular 'Siddha' the left heel is pressed against the perineum-base and the right heel is placed upon the base of the genitals. According to Matsyendranātha's teaching, however, the left heel is placed above and upon the genitals, while the right heel is placed upon the left foot (and not upon the left heel).

We may not find yogins or savants sitting in public in those postures that require both the soles of the feet open upon the thighs. They are often seen in public sitting with one foot under the knee of the other leg and the other foot placed upon the knee of the first leg. This will look like half the posture of 'yoni' described above. These are easier postures in comparison with the harder ones.

The Haṭha yogins make much of these and other hard postures. In the Master's system we find only the mention of 'Pallaṅka' (Paryaṅka in Sanskrit), as a regular posture. The term is generally understood as the Lotus-like posture. There is also the mention of 'Vajra' and other terms for posture, but such terms mean a firm and unshakable posture. Probably the Master's condemnation of the purposeless hardship undergone by naked ascetics and Nigaṇṭhas prevented the development of different postures among the disciples.

In Buddhism the general term for forming a sitting posture is 'pallaṅkam ābhujitvā', which is regarded as the 'Padma' or Lotus posture, but may mean any easy seat with folded legs. The popular manner of deliberating over the fundamental dhammas was, however, while walking to and fro; the position of standing and even lying down while deliberating was also equally valid. Thus we may fairly conclude that the Master taught the disciples to direct their attention entirely towards the attainment of the path to Liberation away from any diversion towards any minor objectives.

Gross Devices of Cleansing Bodily impurities

In the initial four stanzas of the '*Haṭha-yoga Pradīpikā*', the author of this work, Svātmārāma Yogīndra, says (in short): "Salutation to Śrī-Ādinātha who taught the knowledge of Haṭha-yoga which is said and described by Svātmārāma. Matsyendra, Gorakṣa, and others (Jālandhara nātha, Bhartrihari, Gopicandra, etc.) know Haṭha very well, or by their favour Svātmārāma Yogin knows it." This indicates that the author claims to be a real yogin in the traditional line.

On this work Brahmānanda has written a commentary in

Sanskrit. He has mentioned and quoted several old authors and their works in support of what is said in this work. His references are as follows: "Gorakṣanātha's *Siddha-siddhānta paddhati* (and later on simple *Gorakṣa*), *Yoga-vaśiṣṭha* (a voluminous work on Vedānta), *Brahma-sūtra* (an authoritative work on Vedānta by Vyāsa), *Gītā* (the renowned work), *Bhāgavata* (a Purāṇika work on devotion), *Yoga Yājñavalkya-smriti* (and later on simple *Yājñavalkya*), *Vāyu-Samhitā*, and *Yoga-Cintāma i*."

Similarly, "*Nandikeśvara-purāṇa*, *Skanda-purāṇa*, *Yoga-bīja*, *Pātañjala-sūtra* (or *Yoga sūtra*), *Brahma-vaivarta Brahmāṇḍa*, *Kūrmaliṅga Purāṇas*, *Gorakṣa*, *Āditya*, *Garuḍa and Viṣṇu Purāṇas*, *Yoga-mārga* in the *Mahābhārata*, and *Tripura-sāra-samuccaya*." Besides the above works, the commentator quotes several yogins and jñanins such as, Yājñavalkya, Sureśvara, Vriddha, Śrīdhara, etc. The above short list of names shows that Hatha-yoga is also well established in many authoritative works and scriptures. Nevertheless, we should not forget that the main principle of ours should be the fixation of our objective and way to attain it and not to be diverted from it at any cost, even of personal likes and dislikes.

There are six devices (ṣaṭ karmāṇi) of cleansing bodily impurities. This is treated of in the second chapter from stanza 28st to 35th. In contrast to this, the *Gheraṇḍa* deals with it in the very first chapter from stanzas 12th to 61st, that is, the end of this chapter. Although the commentator of the first work does not mention this second work, the *Gheraṇḍa-samhitā* is well known among the Haṭha practisers. This work describes the Haṭha devices well in detail.

Thus the *Gheraṇḍa* divides the six devices into thirty-five each with some detail. These devices are gross, but calculated to cleanse the bodily impurities, such as the alimentary canal from mouth to anus, from nostrils to inner and upper cavities, and eyes. The first work, *Pradīpikā*, however, says: "One having an excess of fat and phlegm should make use of the six devices previous to other (practices); others having equal (well-balanced) inner bases (Doṣas) are not to do these" (stanza 21st). Later on the work says: "The impurities all dry up through the exercise of the restraint of breath (prāṇayāma); hence this process (of cleansing) is according to some teachers, not recommended, (stanza 37th).

The first of these devices is called 'dhauti'; it is given in 19 varieties; all these cleanse the upper parts and the cavities from mouth to stomach. A particular one is to slowly swallow a strip of soft and well-washed cloth about six feet and eight inches long, and 2.7 inch (four finger-breadths) broad; the end-tip is held between the teeth. Then the entire strip is again pulled out slowly, washed, and kept for later use. It is called Vāsa-dhauti in *Gheraṇḍa* (stanza 41).

In the second, 'Basti' or a sort of enema-like operation, with Mūlasodhana or Gaṇeśi-kriyā (taught by some teachers) is done at first; this latter device is to cleanse the anus well with the middle finger or a soft small cloth-covered stick. Then the enema-like effort (Basti) is done by drawing in water through the anus; this is of course not easy without some practice of 'Nauli or Mauli or Lauliki'. This is done with the bent body in a standing position, with hands placed upon the knees; and then the belly is pulled in and moved from side to side several times. Basti is, however, difficult and a simple enema would serve the purpose.

In Neti, the easiest one is to cleanse the nostrils with the last finger at first; then pour a pint of lukewarm water into one of the nostrils through a small pipe, while bending the head on the other side, so that the water should flow in and then flow down from the other nostril. In 'Trāṭaka or Troṭaka' (as *Gheraṇḍa* spells the word), the eyes are widely opened and trained to look at a tiny object constantly without blinking till tears drop. Some teach us to move the eye-balls also from side to side as far as possible, and upward, down ward, and inward as much as one can in addition to the practice of 'Trāṭaka'.

These are after all only gross types of device as a bodily practice or exercise; as such these surely do some good. Even a little practice of these may prevent bodily disturbances from arising off and on during our serious practice of meditation. This would also give us some help in maintaining it, if nothing more. Haṭha practice is really time-consuming; we cannot expect benefit more than our effort in this field; experiences of Haṭha-yogins show that these are surely of some value at least in endurance of pain, in maintenance of meditation, and/or in continuous sitting for it.

Importance of Pranayama or Restraint of Breath

The practice of restraining breath is generally found in the Oriental system of almost all the yogas, mantra, laya, rāja, and rituals such as Nyāsa, Kriyā. etc. But the Haṭha fully deals with this. In Buddhism, however, this important branch of yoga is replaced by the natural form of respiration termed 'Ānāpāna'. No doubt in the Orient this is also done indirectly in a few practices, such as Svarodaya, Hamsa, etc.

The main principle of this important practice is to take a deep and long breath in slowly, hold it as long as possible, and then push it out as slowly as one can. There are several ways of helping the capacity of breathing in and out, while the restraining or retaining of inhaled breath within the lungs is mainly assisted by means of the contraction of the neck, throat, and root of the tongue, and not actually by stopping the nostrils with fingers, even though the fingers are employed for doing so. In taking in and pushing out the breath through one or the other nostril, however, the finger or fingers are invariably used for stopping the other nostril.

During the restraint or retention of inhaled breath termed 'Kumbhaka', the principle of using the few special means of contracting the neck, throat, and tongue-root is to hold the breath within the lungs and not to let it spread in the upper cavities outside the lungs. The stopping of nostrils is only to assist the special means of the contraction and not to restrain or retain the breath within the nose or its cavities. There is to be no rebreathing at all within the restrained cavities during any Kumbhaka.

The purpose of using one of the nostrils for taking in breath and that of using the other for exhaling breath is to make both the nostrils open, clear, and equally efficient for deep breathing in and out. The left nostril is regarded as giving cool air through its walls, while the right one giving hot air. For this reason, the left nostril is said to be 'Iḍā' or moon; while the right one is 'Piṅgalā' or sun.

Both the nostrils are not equally open and clear for the smooth flow of breath; one of the two is clearer and more open than the other. This fact has given rise to Svarodaya, a sort of forecasting the future events based on the tradition; we have, however, nothing to do with this sort of blind faith or belief. The practice of inhaling and exhaling breath through one nostril only by stopping the other is calculated to make both the nostrils open.

The right nostril is shut with the thumb of the right hand, while inhaling breath through the left one. The left nostril is shut with the third and fourth fingers, while inhaling through the right one. Similarly in exhaling breath through the right nostril, the left nostril is shut with the thumb; when exhaling through the left nostril, the right one is shut with the third and fourth fingers; the first and second or middle fingers will be kept free.

In restraining or retaining the breath (Kumbhaka), the right nostril is to be shut with the thumb, and the left nostril with the third and fourth fingers; thus both the nostrils will be shut. The shutting of the nostril or nostrils will be effected by pressing down the outer nasal lid, not directly the nasal hole. When the outer lid of the nasal side is pressed down, the nostril is effectively shut. With a little practice, the shutting and opening may become quite automatic and helpful either for inhalation or exhalation or retention of breath.

In inhalation-cum-restraint (Kumbhaka) of breath, the principle is to draw in air at first as much as possible, and that smoothly. At its end the inhaled breath is retained within the lungs by a device like an act of half swallowing so that the root of the tongue will be raised a little and thereby the epiglottis will be shut and the air will be retained within the lungs. This locking of tongue is known as 'Jihvā-bandha' and is effected easily by an act of half-swallowing. It is further assisted by the Jālandhara-bandha, which is effected by contracting the throat and neck and at the same time by trying to bring the chin as near to the chest as possible.

The restraint or retention of breath in this manner is to be prolonged as long as possible. In this special position none can overdo the retention; there is absolutely nothing to be afraid of for, the air retained well within the lungs and locked in thus does not escape through the epiglottis into the upper cavities and hence is said to do no harm. But the retention of breath should never exceed one's endurance.

A strong warning is voiced against the forcible practice of prāṇāyāma in the *Gorakṣa-Paddhati* (II. 18 to 21 stanzas) and the Śaṇḍilya-upaniṣad (6th and 7th stanzas).

The common warning in both the works is as follows:

> As the lion, the (wild) elephant, (or) the tiger, becomes controlled (tamed) slowly and gradually, and kills the tamer if done otherwise; so does the breath practised otherwise. Let one exhale the air properly (slowly and gradually); let one inhale it properly; let one withhold it properly; thus the success (in it) is obtained.

The commentator of the *Pradīpikā* (II. 49th stanza) has ably explained another set of three stanzas of like warning quoted by him. There are also the same four stanzas, as we have already given above, in the *Pradīpikā* also (II. 15 to 18 stanzas). The commentator, however, dissolves any undue fear or doubt in the following reasonable conclusion (on the same 49th stanza):

> As the retention of breath (Kumbhaka) is done with greater efforts, so in like manner greater quality is obtained in it (in that Kumbhaka). As the retention of breath is done with slackness, so in like manner lesser quality is obtained in it. Herein the experience of yogins is also the proof. The in-breathing (Pūraka) however should be done slowly, or (even) with greater speed; there is no harm in the in-breathing even if done rapidly. But in the out-breathing (Recaka), it should be done slowly, not quickly. In this way the author (of this work) has said this in different manners.

Hence we shall find here a safe and simple practice. In-breathing (Pūraka) is to be done slowly or quickly but regularly, not jerkily; while out-breathing (Recaka) must be done slowly and regularly, not quickly, nor jerkily. The retention of breath (Kumbhaka) should be done and maintained as carefully and longer as one can do without exceeding one's strength—carefully with the closure of the tongue-root (Jihvā-bandha) and the contraction of the neck and throat (Jālandhara-bandha) as described above, and longer without re-breathing within.

The retention of breath is generally preceded with a deep and full in-breathing. The fully inflated lungs are naturally well suited for retaining the inhaled air within them for long. The two Bandha-devices shut the epiglottis effectively and prevent the inner air from escaping through the epiglottis upwards into the upper cavities of the throat, mouth, and nose. But care must be taken to breathe out this retained air slowly and regularly and not jerkily; such a capacity of slowly breathing out will indicate the practical limit of the capacity of retaining the inhaled air within the lungs.

The test and capacity of slow, regular, and careful exhalation will come just at the end of such a retention of breath as mentioned above. The shutting of nasal lids with the thumb or the last two fingers during the retention of breath serves for a more support of the two Bandha-devices, and not for withholding the air within the nose-cavities during the retention of breath. For the inhaled air is practically and effectively retained within the lungs by means of the said two Bandha-devices.

Exercise of Deep Breathing through Puraka and Recaka

Naturally and mostly we breathe in and out and that through the nose. The works on yoga recommend to breathe only through the nose, excepting two kinds of in-breathing through the closed lips and curved tongue and lips; but the out-breathing is invariably recommended to be done through the nose. The exercise of deep and full breathing in till one cannot take in air any more is the practice of Pūraka; immediately after the Pūraka and without retaining the breath, one is to breathe out slowly till one cannot push out air any more in the practice of Recaka.

The regular sequence of in-breathing, then out-breathing, and again in-breathing, then out-breathing, and again in-breathing, then out-breathing, so on and so forth in the manner described above is the practice of Pūraka and Recaka, or in other words, the repeated sequence of deep full inhalation and complete exhalation. The yogic works state that the number of respiration (in-breathing and out-breathing) in a day and night (twenty-four hours) amounts to 21,600, that is, 15 per minute. In the practice of Pūraka and Recaka mentioned above, the number of such respirations would be reduced to six per minute in general.

The method of this practice is something like this:

> Sit down upon the ground; form any one of the postures, Siddha, Padma, Gomukha, Sukha āsanas; raise the right hand and bend or fold it at the elbow so that the thumb is placed on the right side with the other fingers placed on the left side of the nose. Now shut the right nostril by pressing the lid of the right nostril with the thumb well close to the nasal wall; draw in air smoothly through the left nostril as deep and long as comfortably possible; then shut the left nostril by pressing the lid of the left nostril with the last two fingers, and at the same time open the right nostril by lifting the thumb off from the lid of the right nostril; push out the air through this right nostril as slow and complete as possible.
>
> This is one cycle of Pūraka and Recaka, and may take about ten seconds. Repeat the process now by drawing in air through this opened right nostril as deep and long as possible; and then shut the right nostril by pressing the right lid with the thumb; lift off immediately the two fingers from the left lid of the left nostril; push out the air through this left nostril as slow and complete as one can. Then through this very nostril draw in air carefully in a smooth manner as said above; shut the lid with the last two fingers and open the right nostril by lifting off the thumb from the lid; begin the inhalation through this right nostril as described above.
>
> The process of conducting this sort of respiration will secure the benefit of deep inbreathing and complete exhalation through each of the nostrils in regular order. Another advantage would be to clear the air passage of each nasal channel. It should be marked that in this practice the retention of breath (Kumbhaka) is not sought after. The above process is known as 'Kapālabhāti', one of the six gross devices of cleansing the body. *Gheraṇḍa* describes it (I. 57-58th stanza

of his work) and says that it should be done not forcibly ('vegena natu cālayet'), while Svātmārāma says in his work (II. 35th stanza) that it should be done 'forcibly like the bellows of a blacksmith'.

Both these methods are however current among the practisers. When the method of in-breathing and out-breathing is conducted in a smooth and regular manner, both the slower and the quicker (or more forcible) ways of respiration will produce the same result. This practice should be continued at least for ten minutes daily in one sitting. Everyone irrespective of age, sex, health, and condition or circumstance can practise it with benefit. When habituated therein, both the nostrils without the help or use of fingers may be employed for in-breathing and out-breathing (*Pradīpikā* II. 35th stanza ibid.)

"Ānāpāna", at this stage of the above practice, is well worth deliberating over. This famous practice in Buddhism is practically the natural form of the above-mentioned type of prāṇāyāma. In ānāpāna, we do not force respiration in or out, nor restrain or retain breath forcibly; nevertheless we find and feel at least at the intake of breath that we are making a perceptible effort to breathe in. This little effort is also felt as uncomfortably dragging us down to the reality of suffering.

With memory kept alert and directed to natural respiration, the said little effort for in-breathing gradually and perceptibly gets less and less excruciating due to decreasing effort in such in-breathing. The area of employing effort for in-breathing gets narrower and narrower till it becomes imperceptible. This is after all only natural, but meditatively of tremendous significance. It is to be noticed that the respiration should entirely stop and cease in the fourth stage of the form trance and upwards.

The stoppage of breath is not, however, forced in this or all other stages of the trance category in Buddhistic trance, absorptions, contemplations, etc. It is natural and automatic, but never forced. Nevertheless, if we do adequate practice of the above-mentioned practice of the 'Pūraka and Recaka' type of Prāṇāyāma before sitting for Ānāpāna, this might free us from any mis-apprehension of poor oxygenization of blood and vital cells in the body. In deep meditation, the activities of the bodily organs and cells must necessarily decrease in proportion to those of respiration.

Hence there might be very little possibility of any danger from poor oxygenization real or imaginary in the bodily organs and cells of such meditationists. Moreover, the above-mentioned practice of respiration before sitting for any one of the serious trances and absorptions makes the movement of respiration smooth, regular, and susceptible to subtle changes *pari passu* with subtle mental changes. Thus the practice of Pūraka and Recaka, though not prescribed in any Buddhist yogic or meditative texts, may be profitably conducted by our modern colleagues of meditation.

It will of course be a sort of diversion, if we put much faith in such non-canonical practices. As a matter of fact, we cannot forget that the Bodhisattva had practised a serious type of forcible restraint of breath before his organization of gradual trances, supernormal powers, and supramundane deliberations under the Bodhi tree.

Objective of Hathayoga

(Contd.)

PRACTICE OF KUMBHAKA OR RETENTION OF BREATH

Initial Round of Kumbhaka

IN THE preceding sections of the first part of this chapter, we have fully dealt with the practice of preliminaries of Haṭhayoga. In this second part, we are going to treat of its important topic on Kumbhaka or retention of inhaled breath. It is to be noticed that the said works on Haṭha, such as *Pradipikā*, *Samhitā*, *Gheraṇḍa*, relative Upaniṣads and Purāṇas, deal with the method of deep in-breathing, adequate retention of breath, and complete out-breathing in such a manner as if the retention of breath runs consecutively without any gap in this process. If this method be followed blindly for a few cycles, one gets quickly tired and finds himself incapable of withholding the inhaled breath any longer.

The quality of inhaled air also drops down ; the period of retaining it lessens at each subsequent period ; and the exhalation or outbreathing becomes faulty and even jerky. This last defect is the most undesirable and may be even harmful for health, as often warned against in these works. The result is that the period of retaining the breath rapidly lessens in time and declines in quality and comfort, instead of gradually lengthening and improving at each subsequent cycle or round.

This is the reason why these works advise the novice to practise the exercise of Haṭha with proper discretion.

Although instructed not explicitly and mentioned as much plainly in these works, the method of allowing adequate gaps in between two successive Kumbhakas is, however, implied in the advice given to novices in these Haṭha works and actually taught by experienced traditional teachers of Haṭha-yoga. The rest so obtained during the gap restores the capacity of withholding the breath and thereby the novice gets satisfaction with and encouragement for the continuance of the practice further. The purpose of the Kumbhaka is avowedly to open the physical channels, technically termed Nāḍıs, of smooth respiration, circulation of blood, distribution of vital juices, and finally, the opening up of the central canal within the spinal cord in the back-bone, known as Suṣumnā.

We have already seen how the retention of breath is practically absent in the normal course of respiration. So the main function of Prāṇāyāma would appear, even to casual observers, to be the introduction of Kumbhaka or retention of breath. The practice of preliminaries fully dealt with in the preceding part of this chapter might have already shown how the practice of Haṭha gradually advances and converges towards the retention of breath. This fundamental principle must have at first or gradually stemmed from our natural instinct.

This human instinct was in a way displayed in the classical instance of the Bodhisattva's dogged attempt several times during his austerities at meditating without respiration (Appāṇaka Jhāna). The *Yogasūtra* (I. 31) and its commentary also regards respiration as an impediment to mental concentration and says :—"These two (inhalation and exhalation) occur to one whose mind is unstable and does not occur to one whose mind is stable." The sub-commentators, Miśra and Bhikṣu, interpret it as the need of in-breathing even without one's wish to do so, and that of doing so automatically without one's effort, respectively. Another annotator, Sadā-śivendra Sarasvati, explains in-breathing as the impediment to retention of breath outside and out-breathing as the impediment to retention of breath inside.

In short, the need of breathing in fresh air so necessary for life and living must have been realized by our yogic savants, but that of doing so involuntarily and without one's wish seems to have been resented. Similary, the need of breathing out the air used up seems to have been felt as a vexation. The state of remaining without respiration technically known as Kevali Kumbhaka was, on the other hand, liked, lauded, and striven after in all the systems of Oriental yoga including that of Buddhism.

We shall be dealing with this Kevali Kumbhaka in a later part of this chapter, in comparison and contrast with the ultimate cessation of breath attained through the practice of 'Ānāpāna' as discovered by the Master and taught in Buddhism. Haṭha appears to believe, however, in the practice of physical or bodily means to attain the psychical objective. Hence this state of non-respiration is sought to be attained through gradual practice of developed respiration technically termed 'Sahita Kumbhaka' or retention of breath preceded by full inbreathing in works on Haṭha.

In consonance with this Sahita Kumbhaka, the traditional method of practising Kumbhaka with adequate gaps in between two successive Kumbhakas, as mentioned above, may be appraised and conducted by novices and savants alike. In the last section of the preceding part of this chapter, we have fully described how to purify the impurities of Nāḍis or channels of respiration through the regular practice of Pūraka and Recaka. This procedure is also given in the four stanzas (7 to 10) of the second part of the *Haṭha-yoga Pradīpikā*, but more fully in the *Gheraṇḍa samhitā* (V. 34 to 44 stanzas).

Although the practical side of Haṭha is thought to be difficult to be learnt from a work on Haṭha, we have however tried our best to present, in this chapter on Haṭha-yoga, something worthwhile for any intending practiser. It has been already shown that the most important thing in Prāṇāyāma is Kumbhaka or retention of breath. If we learn the preliminaries it would not present any difficulty in practising any one of the several types of Kumbhaka. What is needad is a will of our own to do something in Haṭha and that at least to some fruitful extent.

In the next section, we shall try to give a simple but well-tried and authenticated course of gradual practice in developing Kumbhaka. The practice is gradual and free from any undesirable other-effects.

A Simple Course of Kumbhaka: Initial and Successive

This simple course is entirely our own creation and composition. This is not given so in any work on Haṭha or Prāṇāyāma, but is based wholly in each and every step of it on recognized works on Haṭha and Prāṇāyāma. For the sake of clarity and brevity, style of authoritative works is adopted as follows :

> Sit down in any posture but with the body erect, steady, and naturally balanced. Raise the right hand, bend the elbow, and press against the lid or side-wall of the right nostril with the thumb, placing the left hand on the lap with palm upward. Take in fresh and outside air through the left nostril smoothly without any jerk as much as possible. This is Pūraka or inhalation.
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> Although not mentioned in the text, the raising of both the shoulders a little while in-breathing helps to take in more air into the lungs.
>
> When the lungs are full of fresh air by Pūraka as described above, shut the left nostril by pressing against the lid or side-wall of this nostril with the last two fingers of the right hand, so that both the nostrils are shut up, the right nostril with the thumb and the left nostril with the last two fingers of the right hand, while the left hand with its palm upward is placed on the lap throughout the practice of Pūraka, Kumbhaka, and Recaka. This shutting up of both the nostrils is however done only for the support ; the real stoppage of breath is effectively done by two special contrivances, technically termed Jihvā-bandha and Jālandhara-bandha. The first of these bandhas or locking blocks is secretly taught and generally not mentioned in the Haṭha works. Most probably the second Bandha was thought to be effective.

Both the bandhas or locking blocks are applied for stopping the inhaled air within the lungs by forcibly closing the epiglottis completely during the stoppage of breath. The Bandhas or locking blocks are done as described below:

When both the nostrils are shut, try to raise the root of the tongue in an act of half swallowing, say, saliva. This act will automatically close the epiglottis with the root of the tongue. This is Jihvā-bandha or tongue-block. Immediately after this, contract the neck and throat pulling them downward and bringing the chin close to the chest as much as possible. This is Jālandhara-bandha.

With both these two Bandhas applied to stop the inhaled breath, withhold the breath as long as possible, without any effort to open the epiglottis. If not, the latter opens thereby filling up the nose and mouth cavities with the air leaked out of the lungs. Retain the air within the lungs by maintaining the filled up chest as long as possible. This is Kumbhaka, or restraint of breath, or retention of breath within the lungs.

This is the initial or first Kumbhaka with respect to the subsequent rounds of Kumbhaka. As explained in the preceding section, 'A series of Kumbhakas' cannot be conducted continuously without an intervening gap. The gap is made by about ten rounds of Pūraka and Recaka, or deep in-breathing and complete out-breathing, without the stoppage of breath. This gapping or resting process is as follows:

When the initial Kumbhaka cannot be maintained any longer, the limit of this first Kumbhaka is reached and must be ended. Before breathing out the retained air, perform Uḍḍiyāna Bandha. This is done by drawing in the belly as far back towards the back-bone as possible.

This lessens the cavity of the chest and thus relieves the lungs of its hunger for fresh air to some extent. Hence this Bandha or the locking block is an appropriate contrivance of pushing up the restrained air within the lungs. Moreover, this Bandha greatly facilitates out-breathing.

> Now begin Recaka or out-breathing thus : open the right nostril by lifting the thumb off the lid of this right nostril. Breathe out the retained air naturally, smoothly, and without any jerk, as completely as you can. Thus completes the first round of Kumbhaka begun with in-breathing through the left nostril and ended after retention with out-breathing through the right nostril. The gap of resting period is introduced herein. Breathe in fresh air as fully as you can through the same right nostril. Then, without restraining breath, shut the right nostril with the thumb pressed against the lid of this nostril : open the left nostril by lifting the last two fingers off its lid ; through this left nostril breathe in fresh air fully ; then without restraining breath shut this left nostril ; open the right nostril ; and through it breathe out the inhaled air completely.
>
> Through this same right nostril, draw in fresh air as full as you can ; and without restraining the inhaled air, breathe out the air through the other, that is, left nostril. Through this same left nostril, breathe in fresh air fully ; and without restraining, breath, breathe out the inhaled air through the other, that is, right nostril. Repeat this process about ten times.

The absence of Kumbhaka in this process makes up the resting period, for Pūraka and Recaka are after all only natural respiration deepened and lengthened by means of Haṭha contrivances.

It is to be noticed in the above process that inbreathing is done only through one nostril while shutting the other nostril; similarly, out-breathing is done through one nostril. When we breathe out through one nostril, we are to breathe in through the same nostril. But we are not to breathe out the inhaled air through the nostril used for in-breathing, so that we breathe in through one nostril, but breothe out through the other nostril. Hence the process becomes like this: "Breathe out and then breathe-in throught the same nostril; but do not breathe in and bıeathe out through the same nostril."

It is further to be noticed that the shutting of nostrils with fingers is done thus ; "the right nostril is shut with the thumb of the right hand ; the left nostril is shut with the last two fingers of the right hand ; the upper two fingers are not used for shutting any nostril, nor the left hand is used for this purpose." This process cleanses the passage of the nostrils for air practically well very soon. Thus the gap or the resting period of time elapsed in performing about ten respirations described above is enough between two Kumbhakas.

"Now after the gap of about ten respirations described above, draw in fresh air through the right nostril as much as possible. Shut the right nostril with the thumb." This is only for the support. The real stoppage of the inhaled air is effected by the said Jihvā-Bandha and Jālandhara-Bandha or the closing up of the epiglottis with the tongue-root and the contraction of the neck, respectively, as given above, in connection with the initial or first Kumbhaka. To repeat these two bandhas or locking-blocks briefly:

> As soon as Pūraka through the right nostril is fully done and this nostril is shut with the thumb, raise the tongue-root a little by half-swallowing act. And then contract the neck and the throat pushing them downward and lowering the chin as close to the chest as possible. This will restrain the inhaled air within the lungs and keep the air from leaking up into the nasal and mouth cavities. Maintain the restraint of breath as long as possible. This is the second Kumbhaka and will last a little longer than first Kumbhaka.
>
> When this second Kumbhaka cannot be withheld any longer, apply the Uḍḍiyāna Bandha by drawing in the belly as far back towards the back-bone as you can. Open the left nortril by lifting the last two fingers off the lid of this left nostril. Breathe out the retained air through this nostril naturally, smoothly, and without jerks. This completes the second round of Kumbhaka. Then the gap or resting period begins.
>
> Draw in fıesh air through this left nostril fully. Shut this

nostril with the last two fingers; open the right nostril by lifting the thumb; breathe out through this nostril completely; then draw in through this same nostril fresh air fully; breathe out thenthrough the other, that is, the left nostril by opening it ; then breathe in through this very nostril. Repeat this process of Pūraka and Recaka about ten times.

This completes the second round of Kumbhaka with a gap or resting period.

Now begins the third round of Kumbhaka. The initial or first Kumbhaka began by drawing in fresh air through the left nustril; the second kumbhaka was begun by doing so through the right nostril; we begin now the third Kumbhaka by drawing in fresh air through the left nostril again.

It is to be noticed that we have to begin successive Kumbhakas through alternate nostrils even after the gap or resting period. There is, however, no harm and no danger, even if we forget to alternate the nostril for drawing in fresh air.

After the completion of this third Kumbhaka with the gap or resting period, begin the fourth Kumbhaka by drawing in fresh air through the right nostril. Having completed this fourth Kumbhaka, we are to begin the fifth kumbhaka by breathing in through the left nostril again. The sixth Kumbhaka is to begin with Pūraka through the right nostril, and the seventh one by breathing the left nostril again. The eighth one it to begin with Pūraka through the right nostril while the ninth one will begin by breathing in through the left nostril again. The odd number of Kumbhaka will thus begin with Pūraka through the left nostril, while the even number of Kumbhaka is to do so through the right nostril. Finally the tenth Kumbhaka will have to begin with Pūraka through the right nostril.

This makes up ten rounds of Kumbhaka with the gap or resting period.

It has been already mentioned above that the main purpose of practising Prāṇāyāma is to increase the period of Kumbhaka or the withholding of inhaled air within the lungs. The Oriental yogic calculation of natural and normal respirations consisting only of in-breathing and out-breathing gives us 21,600 in 24 hours or one day and night (ahorātra). This makes four seconds per respirations per minute. The Pūraka and Recaka of Haṭha is a prolonged respiration and generally lasts for 20 seconds or three such respirations making up a minute.

Thus the gap or resting period of ten such respirations may take three to four minutes. One can easily withhold one's breath for 20 seconds at first, but with the resting period the capacity of withholding breath rapidly increases and may last for double this period or 40 seconds. This period of withholding breath gradually increases to 60 seconds. Finally it reaches 90 seconds and even more. Hence each sitting of thirty rounds of Kumbhaka with the said gap may take about 20 minutes in the beginning to 60 minutes after good and habitual practice of Prāṇāyāma.

Haṭha works generally stipulate 80 Prāṇāyāmas in one sitting (*Pradipikā* II. 11 and Yoga-tattva-upaniṣad 43, and Triśikhi-Brāhmaṇa-upaniṣad 100, and Śāṇḍilya-upaniṣad. First Chapter quoted stanza No. VII. 2). The same stanza is given or quoted in all these four works. The proportion given for Pūraka, Kumbhaka, and Recaka is 1 : 4 : 2 (one : four : two). Thus Kumbhaka is $\frac{7}{8}$ (four-seventh) of a Praṇāyāma. This practice is said to be done in a period of time lasting 6 ghaṭis or 144 minutes. When divided by 80, one such Prāṇāyāma takes up 108 seconds. By the given proportion, one Kumbhaka would last for nearly 62 seconds or one minute and two seconds. Evidently this consecutive system of Prāṇāyāma or Kumbhaka will have to be coducted without intervening gaps.

The absence of intervening gaps has obviously affected the duration of Kumbhaka even in those early times shown by the prevalence of the quoted stanza. The stanza further says that the practice should be done four times or in four sittings, morning, midday, evening, and midnight. This stipulation is is obviously impracticable for us at present inasmuch as more than seven hours will have to be spent for this practice from morn to evening besides two hours and 24 minutes at midnight. At most we can spare time for one sitting in the morning and another sitting in the night for such stipulated practices.

But the practice of Kumbhaka with gaps described in full details by us in the preceding and current parts of this chapter may be conveniently conducted in the morning, evening, and night before going to bed. The quality and duration of Kumbhka practically comes up to the standard set in these Haṭha works. Moreover, our practice mainly concentrates on the most important factor of the three constituents of Prāṇāyāma, namely, Kumbhaka. In the succeeding section of this part of the chapter, we are going to deal with the different varieties of Kumbhaka.

Different Varieties of Kumbhaka

Kumbhaka is broadly divided into two categories, Sahita (cum), that is, preceded by Pūraka or Recaka, and Kevali (*per se*), that is, without an auxiliary Pūraka or Recaka preceding the Kumbhaka. The latter type is comparable to the Master's system of ānāpāna. But the Haṭha works believe that the practice of the first category is the only means of attaining the second category of Kumbhaka. The first category is not met with in the Pāli *Tipiṭaka*. We shall discuss this later.

The first category is again sub-divided into Pūraka-pūrvaka (preceded by in-breathing) and Recaka (preceded by out-breathing). The Haṭha generally deals with the first sub-division and not with the second sub-division. The second sub-category is however expressly stated in the Yoga-sūtra (I. 34) and unequivocally explained in the commentary and the sub-commentary of Miśra. A few works of Haṭha also mention this category. We shall describe this later on.

The different varieties of Kumbhaka are eight in number, but their names are not alike. The Pradipikā (II. 44) gives the names as Sūrya-bhedana, Ujjāyi, Sītkari, Śitāli, Bhasrikā, Bhrāmari, Mūrcchā, and Plāvini. All these Kumbhakas are Sahita. The Gheraṇḍa (V. 45) however, begains them with Sahita and ends with Kevali, omitting Sītkari and Plāvini. The *Yoga-Rahasya* (published in 1904 and written by Yugaladasa, as taught by Svāmi Ayodhyādāsa) gives the names (III. 52) in a little different order, viz., Ujjāyi, Śitali, Bhasrā, Sitkāri, Bhedani, Plāvani, Mūrchikā, and Bhrāmari. But Bhedani is another name for Sūryabhedana and Bhasrā is later replaced with Bhasrikā in the same work (III. 52).

These varieties of Kumbhaka are highly prasied and said to be the destroyers of different ailments. The characteristic of Kumbhaka is the same in all these varieties; it is to be as long as possible with the two said Bandhas or locking blocks. Recaka in them is to be done through the nostril with the said Uḍḍiyāna Bandha; out-breathing is always recommended to be done through the nostril and never through the mouth. The difference is only in Pūraka or in-breathing. It is as follows:

In Sūrya-bhedana, Pūraka is done through the right nostril and Recaka through the left one; it is not done alternately as described above. In Ujjāyi, Pūraka is done through both the nostrils; the Pradipikā (II. 52 and 53) says that Recaka is to be done through the left nostril, but later says that it is to be practised while (even?) walking and standing; this shows that Recaka must be done also through both the nostrils. The *Gheraṇḍa* (V. 68 to 70) and *Yoga-Rahasya* (III. 53) do not stipulate that Recaka should be done through one nostril. In Sitkāri and Śitali, Pūraka is to be done with closed lips and the tongue pushed up between them, while in the latter the tongue is pushed out and cupped. Thus in these two Kumbhakas, in-breathing is done through the mouth but with closed lips. Recaka is through both the nostrils in both of them.

The most important and very highly praised is Bhasrikā. This is characteristically rapid in in-breathing and out-breathing till one is tired; this rapid respiration obviously fills the lungs with fresh air so much that Kumbhaka at the end becomes necessarily lengthened and one feels very much comfortable and pleased. Bhasrā or Bhasrikā literally means the bellows of a country blacksmith; and by implication the word indicates a rapid action of respiration a number of times before Kumbhaka. Even a novice can withhold breath for a minute after performing Bhasrikā.

The *Pradīpikā* deals with Bhasrikā in nine ślokas (II. 59 to 67) and the commentator gives us an instructive traditional practice (Paripāṭi—on II. 65) as below:

> This is the practice of Bhasrikā Kumbhaka; 'Having stopped the left nostril with the last two fingers of the right hand, Recaka and Pūraka should be done through the right nostril rapidly like the bellows. When tired (of this). and having done Pūraka through the same (right) nostril and having stopped the right nostril with the thumb, one should hold Kumbhaka (that is, withhold the inhaled breath) as much [long] as one can. Thereafter one is to do Recaka (that is,) through the left nostril.'

This means that we are to breathe in and out rapidly through the same right nostril. Then we are to do Pūraka through the same right nostril and withhold the breath as long possible.

The commentator goes on to say:

> Again, having stoppedthe right nostril with the thumb, one should do Recaka and Pūraka quickly through the left nostril like the bellows. When tired, and having done Pūraka through the same left nostril, one is to do Kumbhaka as much as one can. Then Recaka should be done through the right nostril. This is one method.

This is practically similar to the former procedure, the difference being only of the left nostril for Recaka and Pūraka. It is tantamount to saying that the former is one or first kind of Bhasrikā Kumbhaka and the latter would be two or second Bhasrikā Kumbhaka. Thus the third Kumbhaka would be to do Recaka and Pūraka again through the right nostril, the fourth through the left nostril, the fifth through the right nostril again. The odd number would be through the right nostril and the even number would come to do recaka and pūraka through the left nostril.

The commentator further goes on to state the second method thus:

> Having stopped the left nostril with the last two fingers, and having done Pūraka through the right nostril, and having quickly stopped it (the right nostril) with the thumb, one is to do Recaka through the left nostril. Having done this wise (that is Recaka quickly through the alternate nostril) one

> hundred [*sic*] times, when tired, one should do Pūraka through the same (right) nostril. This (Kumbhaka) is to be done with (the said) Bandha. Then Recaka should be done through the left nostril.

This second method follows the method of Pūraka and Recaka described above by us also, that is, Recaka is to be done through the alternate nostril, while Pūraka is done through the nostril used for out-breathing. It is, however, rather impossible to do so one hundred times; the text does not stipulate the number as done by the commentator; the *Gheraṇḍa* is reasonable when it stipulates only twenty times (V. 75); the *Yoga-Rahasya* also does not stipulate them (III. 56 to 56½).

The commentator further gives us the second Bhasrikā Kumbhaka in this second method also, as in the first method, thus:

> Again, having stopped the right nostril with the thumb and having done Pūraka through the left nostril, and having quickly stopped the left nostril with the last two fingers, one is to do Recaka through the right nostril. Having done this wise again and again, when tired of the repetition of Recaka and Pūraka, one should do Pūraka through the left nostril and, having held (stopped) it with the last two fingers, should do Kumbhaka. And having done this, one should do Recaka through the right nostril. This is the second method.

It is to be noticed that Pūraka is done just before Kumbhaka in both the methods as described by the commentator named above. It is done alternately through one then through another nostril. The difference in the two methods is only that of the quick repetition of Pūraka and Recka, through the single nostril in the first method, while it is through the alternate nostril in the second method. The first method is easily done, for which the commentator stipulated the number of repetitions to such an extent as a hundred, while the second method entails greater effort than the first and therefore he recommends the repetition to be done many times without stating the number.

The benefit of the second method over the first is obviously and generally known in Haṭha. This is the notion that inbreathing should be done through the little colder or less heated nostril. The repetition of respiration through a single nostril in the first method makes the sides of the nostril much more heated than in the second method. The practiser should try each method and decide for himself which is suitable to him.

The translation of the description of Bhasrikā as given by the commentator fully reproduced with our comments is to show that the Sanskrit writers may be as brief and laconic as in the sūtra or aphoristic style and also as detailed as in an expository style displayed above. Stated in brief, the above exposition would be tantamount to saying:

There are two methods of doing Bhasrikā. One is to breathe in and out quickly, rapidly, and forcibly through one nostril, while stopping the other with the thumb, or the last two fingers of the right hand, without trying to restrain the breath. This practice of rapid Pūraka and Recaka is performed 20 to 100 times. When one is tired of quick respiration, one is to do Pūraka, that is, to breathe in deeply, fully, and resolutely and then hold it for a long time not exceeding one's power to do so. This is one round of Bhasrikā Kumbhaka. At the end of Kumbhaka, breathe it out through one nostril and repeat the quick respiration again. When tired, breathe in and hold it as long as possible. This is the second round of Bhasrikā Kumbhaka.

Another method is to breathe out and in through one nostril. Then stop it quickly and breathe out and in through another nostril; stop it quickly and breathe out and in through the first nostril again, so that one breathes out alternately through one and then another nostril. When tired of doing quick respiration many times, breathe in and then hold the breath for a long time not exceeding your capacity. This is one round of Bhasrikā Kumbhaka in the second method. At the end of Kumbhaka, breathe out through one nostril and then breathe in through the same nostril; breathe out through another nostril and then breathe in through the same nostril. Repeat this breathing out and then breathing in many times. When tired breathe in through one nostril and hold it as long as you can.

This is the second round of Bhasrikā Kumbhaka in the same second method.

The Haṭha authorities do not stipulate the number of Bhasrikā Kumbhaka as they do in the regular Kumbhaka. We may safely do ten Bhasrikā Kumbhakas. The benefit of this Kumbhaka is largely stated and may be rightly depended upon by us. The first two of the remaining three Kumbhaka, Bhrāmari, Murcchā, and Plāvini, in a way, belong to Laya-yoga (the Rāja-yoga of the Haṭha-yoga), while the last one to Siddhi, or Riddhi. It will therefore be better to treat them when the occasion arises.

It will be noticed that these foregoing varieties of Kumbhaka mainly emphasize Kumbhaka of withholding of breath as long as possible. With the said Bandhas, these Kumbhakas must really produce the best result and Haṭha invariably believes that they do. Practice of yoga is truly its own preceptor and none other than this natural Guru (Yoga itself) can teach its system effectively. What is needed is a dogged perseverance to achieve something. When something is obtained, this sort of success, howsoever little, will by itself give encouragement for proceeding resolutely.

Thes varieties of Kumbhaka are all of the Sahita, or preceded by Pūraka or full and deep in-breathing, together with the said gap respirations between two Kumbhakas. The objective of the Sahita is stated to be Kevala-siddhi (*Pradipikā* II. 72; Śāṇḍilya-upaniṣad First Chapter VII. 14; Triśikhi Brāhmaṇa Upaniṣad 107).

Yogasutra on Pranayama

The *Yogasūtra* of Patañjali is an authoritative work on yoga. It, however, appears to be a collection of different systems of practice undertaken by novices and savants alike. This is specially so in the first chapter or part on samādhi (Samādhipāda consisting of 51 sūtras or aphorisms). The author's specific system known as eightfold path of yoga is found in 111 Sutras beginning from the 28th sutra of the second pada (Sādhana Pāda), through the third pāda (Vibhūti Pāda), and virtually ending with the 28th sūtra of the fourth or last pāda (Kaivalya Pāda).

The sūtra style of exposition, however systematic, comprehensive, and perfect, is so brief that it is too difficult to be clearly understood even by savants. Hence we find its explanation, in details greater or lesser, variously called as commentary (vyākhyā, bhāśya), gloss (vritti, ṭikā), and its equivalents. Out of these, the commentary of Vyāsa (Bhāṣya) with sub-commentaries on the Bhāṣya by Vācaspati Miśra and Vijñāna Bhikṣu is very famous and highly instructive, while Bhojarāja's or Bhojadeva's *Vritti* (gloss) is in a way independment of Vyāsa's Bhāṣya (commentary) and easy to understand.

Now Āsana and Prāṇāyāma are included in the eight-fold scheme of the *Yogasūtra*· But they are not so detailed as we find these two in Haṭha works. Haṭha is thorough in these facets of yoga, but we cannot ignore the traditionally authoritative work of the *Yogasūtra* with Bhāṣya. Āsana or sitting postures are given in three sūtras (II. 46 to 48) and Prāṇāyāma in the subsequent three sūtras (II. 49 to 50). The treatment of Āsana may be passed over, but that of Prāṇāyāma should receive our closest attention and study.

The meaning of these three sūtras is:

> This (sitting posture) done (accomplished), the stoppage of the flow of in-breathing and out-breathing (to be practised) is Prāṇāyāma. This is however external, internal, (and or) restrained (stambh); when taken care of (practised) by means of space, time, and number, this becomes long and subtle. When the external and internal (aspects with the said means) be discarded, this (Prāṇāyāma) becomes the Fourth.

The commentary says in essence:

> When the sitting posture be stabilized, the breathing in of the outside (external) air is Svāsa (inhalation), the breathing out of the inside (internal) air is Prasvāsa (exhalation), and the stoppage of their flow, that is, the absence of both (inhalation and exhalation) is Prāṇāyāma. Where there is the absence of (their) flow, preceded by exhalation (out-breathing), that is external. Where there is the absence of (their) flow, preceded by inhalation (in-breathing), that is internal.

> The third is the restrained, where there is the absence of both (out-breathing and in-breathing), which occurs through sudden effort, as the water thrown over a heated stone gets shrunk on all sides. In like manner there occurs the absence of both (out-breathing and in-breathing) simultaneously.

The commentary goes on further to say:

> These three are also seen (practised) by (means of) space; (for) the subject of respiration (Iyāna, that is, out-breathing, in-breathing, and withholding respiration) is space; they are seen by time, that is, the limit of moments fixed by determination; these are seen by numbers; that is, there will be the first termination of prolonging an effort to respire (uddhāta) by so many respirations (or in-breathings and out-breathings); in the like manner there will be the second termination controlled respiration by so many; similarly the third; likewise (in degrees of effort) slack, moderate, and utmost; this is seen by numbers. Practised thus, this Prāṇāyāma becomes long, as well as subtle.

Now we come to the fourth stage of Kumbhaka. The commentary says further on this topic:

> The external subject is seen by space, time, and number; this is transcended. Similarly the internal subject is seen; this is (also) transcended. Through both (these external and internal respirations) this (Prāṇāyāma) becomes long, as well as subtle. By victory over the stage of that (process of making respiration long and subtle), when gradually there is (obtained by practice) the absence of the flow of both (inspiration and expiration), the fourth Prāṇāyāma results.

This shows that the fourth Kumbhaka is obtained gradually by the practice of Recaka and Pūraka; such a practice makes respiration long and subtle; then the fourth type of Kumbhaka ensues. We have also the third type of Kumbhaka as described above. What is the difference between these two? The commentary touches on this point too thus:

The third (Kumbhaka) is however the absence of flow without seeing the subject (of respiration) but occurring suddenly; when seen by space, time, and number, this becomes long and subtle. The fourth Prāṇāyāma is, on the other hand, (also) the absence of flow produced by determining the subject of inspiration and expiration, gradually by overcoming the stage, and by leaving off both (these means of Recaka and Pūraka). This is the difference.

The above description of the difference between the said two types of Kumbhaka might be confusing to our understanding this clearly. Evidently the fourth type is better than the third. It is also plain that the author recommends the former (4th) type as the culmination of the practice of Recaka and Pūraka. The two sub-commentators, Miśra and Bhikṣu, however, differ in their interpretation of the fourth type; the former regards it as resulting from the mastery of gradual steps through the practice of intermediate stages and not like the third type that comes about suddenly through a single effort.

Bhikṣu, on the other hand, appears even to contradict the commentary itself and logically follows the original sūtra in categorizing it as 'Kevala-kumbhaka'. In its support, he quotes six stanzas from the *Vaśiṣṭha Samhitā*. The *Haṭhayogapradipikā* (II. 71 to 74) highly speaks of this kevala-kumbhaka. Other annotators fall in line with this interpretation of Bhikṣu. Bhojadeva adds to it that it is also seen (that is, assisted or regulated) by space, time, and number like the foregoing ones. We shall see how the interpretation of Bhikṣu is found valid in ānāpāna in the next section.

The Sahita Kumbhaka, as already explained, is defined as the withholding of breath preceded either by Pūraka or Recaka. We have so far dealt with the Pūraka-pūrvaka Kumbhaka in all its eight varieties. Now we shall be treating of the Recaka-pūrvaka Kumbhaka. Although both the types are mentioned, this latter type is not given for practice in works on Haṭha. These works appear to hold the view that the withholding of breath would necessarily need the full in-breathing before such withholding of breath.

The *Yogasūtra* (I. 34) says: "Or by the exhalation and retention of breath," one enables oneself to check the impediments to the cessation of mental fluctuations (I. 2, 12, 30, 31, and 32). The commentary explains it simply:

> The exhalation means the vomiting of the inner air with a particular effort through the nostrils; and the retention means Prāṇāyāma. By these two (exhalation and retention), as an alternative (to other means mentioned), one should organize the mental state of calmness.

Miśra explicitly follows the commentary; but another subcommentator, Bhikṣu, interprets it differently. He gives a logical interpretation and says that the withholding of breath is Kumbhaka and that is virtually to be understood after Pūraka. For, he says, the withholding of breath is impossible without Pūraka after Recaka. It is however only partially true. Another annotator Bhāvāgaṇeśa, alternately even suggests that it means only the respiration of Recaka and Pūraka without Kumbhaka. Bhojadeva or Bhojarāja also thinks that it entails all the three functions of Prāṇāyāma, that is, Recaka, Pūraka, and Kumbhaka.

The sūtra under discussion, because of its mention in the first part (samādhi-pāda), is meant for the best of sādhakas or practisers and is therefore independent of the practice of Yama, Niyama, etc., including Prāṇāyāma described in the second part (sādhana-pāda) meant for the dull (maṅda), so says Bhikṣu. At any rate Prāṇāyāma cannot consist of two functions only; Pūraka should not have been left unmentioned; hence Bhikṣu and other annotators are apparently right, when they take it to mean all the three elements of Prāṇāyāma. But the sūtra, the commentary and the sub-commentary of Miśra give us the particular practice of Recaka (out-breathing) and then Kumbhaka (retention), so do Harihara in his *Bhāsvati* and *Yogakārikā* and Rāmānanda in his *Maṇiprabhā*.

So this Recaka-pūrvaka Kumbhaka (retention of breath preceded by out-breathing) must have been regularly practised by yogins, although we do not find its method described in any work on Haṭha. We may, however, for this, use the method of

Pūraka-pūrvaka Kumbhaka (retention preceded by in-breathing) already treated of above in full detail. It is to be adapted as follows:

> After ten deep and full respirations, out-breathe through one of the nostrils. Close both the nostrils; withhold the outside air without and keep oneself from inhaling it as long as you can; then breathe in through one nostril. This completes the first Kumbhaka. Take ten deep and full respirations for rest and composure. Then breathe out through one nostril other than the one used in the first Kumbhaka; close both the nostrils; keep the outside air without and keep it from coming in as long as possible; then breathe in through one nostril. This is the second Kumbhaka. Similarly practise for ten rounds of Kumbhakas at one sitting.

Kevala-kumbhaka versus Anapana

The Keuala-kūmbhaka is highly praised in all works on Haṭha. This is independent of Recaka and Pūraka, that is, it is neither preceded by Recaka nor by Pūraka. The practice of Sahita Prāṇāyāma has been given as leading to this sort of Kevala-kumbhaka. The *Gheraṇḍa* has, however, given a definite method he speaks of as that of this kumbhaka. This is the well known type of natural respiration termed 'Hamsa'; 'Ham' represents out-breath and 'Sa' does in-breath. "There are 21600 such respirations (normally) in a day and night" or in 24 hours, so that 15 respirations are there per minute; accordingly, we have one respiration every four seconds (*Gheraṇḍa Samhitā* V. 84).

He gives the measure of the length of out-breath in finger-breaths (each three fourths of an inch). He says: "The material body measures 96 finger-breadths (72 inches or 6 feet). The breath going out of the body is naturally (normally) 12 breadths (9 inches). In singing this is 16 breadths (12 inches); in eating food it is 20 (15 inches); in walking it is 24 breadths (18 inches); in sleeping it is 30 breadths (22 and a half inches); in sexual intercourse it is said to be 36 (27 inches); and in a bodily exercise it is more than that (27 inches and over). (ibid. V. 86 and 87)

This length in ascending order signifies the quickness of respiration, so that the rate of respiration would be of 12 breadths, say (12 × 43 = 16, that is,) in a minute 16, 21 and one-third, 26 and two-thirds, 32, 40, 48, and 48 and over, respectively. Evidently these increasing lengths of out-breaths are not the slow, smooth, and long type of Recaka in Prāṇāyāma, which reduces respiration rate to about five per minute from the normal rate of 15 respirations per minute. This reduction of respirations resulting in Prāṇāyāma is calculated to lengthen our span of life inversely (ibid. 88). If the total count of respiration gets increased, our life-span is likewise shortened. (ibid. 88) Hence, he says, when the air comes and remains in contact with the body, there is (effected) Kevala-kumbhaka (ibid. 89). Although the Kevala-kumbhaka is naturally a calm and normal type of restrained respiration, we have to practise it (Kevala-kumbhaka) as that of sahita Kumbhaka as follows:

"One should practise Kevala-kumbhaka by drawing in air through (both) the nostrils and hold the breath upto sixty-four Mātras (or normal respirations which are equivalent to four minutes and 16 seconds) in the first day." (ibid. 92)

This duration of withholding breath is rather strange for the first day. It is specially so as he says (ibid. 95) that one should increase (this kumbhaka) daily five times a day. Or he (the Haṭha Yogin, Gheraṇḍa, speaking to his disciple, Canda Kāpāli) might have meant that one is to practise this Kumbhaka upto the limit of sixty-four normal respirations.

The *Haṭha-yoga pradipikā*, on the other hand, says (II. 71 to 74) in short:

> Prāṇāyāma is described in three ways, Recaka, Pūraka, Kumbhaka. Kumbhaka is thought to be of two kinds, Sahita and Kevala. Until Kevala is accomplished, one should practise Sahita (that is, Kumbhaka preceded by Recaka or Pūraka). Leaving off Recaka and Pūraka, the air is withheld comfortably (in Kevala-kumbhaka). Kevala-kumbhaka is the withholding of breath (as long) as one desires.

The commentator on the *Pradīpikā* explains the above passage as follows:

> When sounds like those of a water-pot (when water is being poured into it) are heard within the spinal cord (suṣumnā) after its (suṣumnā's) opening up, Kevala-kumbhaka is then (held to be) accomplished. Sukham (comfortably) means 'without effort'. The Kevala-kumbhaka is to be done (daily, morning and evening at least) 80 times and more, if one can.

With such an interpretation of 80 times, the above text given in the Gheraṇḍa might be interpreted as 64 times of this Kumbhaka, but it is yet doubtful.

At any rate this Kevala-kumbhaka is preceded by Pūraka and that done through both the nostrils. So this Kumbhaka can be profitably compared to the Ānāpāna practice in the Master's system. Ānāpāna is calm and natural respiration; there is no effort for forced in-breathing nor out-breathing; naturally respiration becomes smoother and smoother; memory directed to it makes it calmer and calmer. We become aware of some effort being made in inhalation, while exhalation goes without any effort. The effort in inhalation is experienced as the only discomfort felt in it, while exhalation goes on without the least feeling of impediment to memory or thinking.

The Bodhisattva is said to have tried several times or periods during his austerities for stopping the respiration forcibly. In the language of Haṭha, he was bent upon accomplishing forced Kevala-kumbhaka. He found, as we would also find, that it was impossible. He should have practised at first the Sahita Kumbhaka systematically and regularly until he should successfully hold the breath without effort and discomfort. At any rate his forcible effort in withholding the breath was not without a blessing in disguise; for it smoothed his breathing process later on, if nothing more. It is definitely said that respiration stops entirely in the fourth stage of form trance.

Inversely, we may conclude that the stage is not the fourth, if respiration has not stopped. If respiration stops without any effort, it is Kevala-kumbhaka in the language of Haṭha. It is also said that the fourth stage of form trance may last for hours, even for days. Moreover, the fourth stage of Brahmavihāra, the cessation of consciousness, and the four formless samādhic absorptions are all included in the fourth form trance.

Hence because in all these stages there does not occur respiration at all, we may safely say that Kevala-kumbhaka is naturally obtained in the practice of Ānāpāna.

The practice of Kevala-kumbhaka necessarily entails the withholding of breath comfortably as long as possible; while that of Ānāpāna does not imply in any text to hold the breath intentionally even for a short period of time. As a matter of fact, none without previous sufficient practice of Sahita Prāṇāyāma (that is, the practice of holding on the retention of breath accompanied by regular in-breathing and out-breathing), can possibly retain the air completely so fully inhaled for long in such a kumbhaka; nor withhold the air from entering the lungs (Recaka-pūrvaka Kumbhaka) fully emptied even for a short period of time. The best one (who is unpractised in regular Prāṇāyāma) can do is to lengthen Recaka. So it is naturally done in Ānāpāna, the Buddhistic Kevala-kumbhaka. It is as safe and harmless as any Kevala-kumbhaka.

Several Upaniṣat works on yoga give some different versions of the practice of Kevala-kumbhaka. Thus the Yoga-tattva Upaniṣad says (68th stanza):

"One should do Kevala-kumbhaka one time daily," while the work recommends (43th stanza) "gradually upto 80 (rounds of) kumbhakas one should well practise four times (a day)". The 50th stanza gives us a simple method but insufficient for practice as the following:

> By withholding air as much as desired, Kevala-kumbhaka is accomplished. When Kevala-kumbhaka is accomplished devoid of Recaka and Pūraka, there is nothing unobtainable (that is, everything is obtainable) by him in the three (nether, earthly, and heavenly) worlds.

The Śāṇḍilya-upaniṣad also says (VII. 14) the same thing in essence; so does Triśikhi-Brāhmaṇa-upaniṣad (107th stanza).

The above short description of Kevala-kumbhaka amply shows that the main objective of regular (sahita) kumbhaka is to facilitate the practice of Kevala-kumbhaka. In the accomplished stage of this Kumbhaka, there is evidently no need of withholding breath. It is exactly so in the Buddhistic way of doing Ānāpāna; therein one is to keep natural respiration in memory; one is, however, to learn to breathe in and out, while being aware of the whole body and likewise being aware of the presence of the body. This sort of memory (sati) affects the respiration to be subtle, supple, and tending towards its gradual stoppage.

The objective of Ānāpāna is, however, to cultivate the memory in grasping more and more objects for observation. But the result is the gradual stopping of respiration without intentionally doing so. Nevertheless, the practice of regular (sahita) Prāṇāyāma may expedite this process of intentional or unintentional stoppage of breath (Kevala-kumbhaka). Moreover, the regular practice of Kumbhaka preceded by Recaka and Pūraka with the afore-mentioned gaps in between two rounds of Kumbhaka might assure us of its benefit so highly spoken of in Haṭha.

The Master has, however, said nothing about this benefit accruing from the stoppage of breath even for the duration of seven days in the organization of Nirodha, apart from its supramundane significance. But, because of this silence, we should not be, in my opinion, negligent of the experience of Haṭha-yogins in this field of restraining respiration by regular practice of Prāṇāyāma. If it were not so, we should have bypassed the subject and not dwelt on it so extensively. The practice even for a few months may give, not only to a novice, but also a savant of Buddhism itself, a quick realization of its physical benefit.

It would be commonplace to remark that our body is based on physical laws and that anything calculated to help maintain its health and strength, as by a regular practice of Prāṇāyāma, is worth a patient and resolute trial. It is true that a candidate to some destination of supramundane significance may not mind any bodily health and strength and discomfort, but we cannot neglect to give him a sort of advice in the direction of what we have been adumbrating so far. Even in the time of the Master the renunciated ones, whether a monk or a novice, male or female, were not careless of these things.

XI

Destination of Laya-yoga or Meditative Immersion

What is Laya-yoga?

In the preceding chapters, we have fully dealt with Haṭha-yoga and clearly shown the utility of Kevala-kumbhaka in understanding the place and position of Buddhistic Ānāpāna. The final objective of Haṭha is said to be 'Laya, Samādhi, or Rāja-yoga.' The 3rd and 4th stanzas of the fourth Upadeśa or Precept or Chapter of the *Haṭha-yoga Pradipikā* give us 15 synonyms for 'Laya.' Some of these are:

> Rājayoga, Samādhi, Unmani, Manonmani, Laya, Amarattva, Tattva, . . . Sahajā, and Tūryā, are synonyms.

The word 'Rāja (literally 'royal' but implying excellent) yoga' is employed in other systems of yoga also. It is therefore merely an honorific term. Samādhi is a general term for trance. Amarattva (deathlessness), tattva, (true thing, literally thatness), transcendental state of void and non-void (śūnyāśūnyam param padam), non-dual (advaita, monism), nirālamba (supportless), nirañjana (devoid of impurities, defectless), sahajā (pure naturalness), tūryā (fourth, dissimilar to other three natural states, such as wakefulness, dream, dreamless sleep)—these eight synonyms indicate only the state of one in such a samādhi. The term 'jīvanmukti' qualifies one who has established this state permanently and become 'liberated while living'.

Out of these fifteen synonyms, the three terms, 'unmani, manonmani, and amanaska' indicate 'mindlessness during this state.' Hence the appropriate term for the exact transformation of mind appears to be the 'Laya' or the complete plunge or immersion into the meditative deep, no matter what. This is explained with a fitting simile in the following two stanzas, the 5th and 6th (ibid.) as given below:

> Like as salt (when dissolved) in water acquires sameness with water by mixing, likewise the unification of the self (Ātman) and the mind (manas) is called Samādhi (that is, Laya). When respiration (prāṇa) completely diminishes and the mind vanishes, the unified mixing (of both) is also called Samādhi (that is, Laya).

In like manner, the 59th stanza (ibid.) gives another simile: "Like as camphor (when thrown and thereby dumped) into fire and as salt into water (vanish), the mind, when integrated, similarly vanishes into the true nature (of reality, tattva)." In short, the 34th stanza (ibid.) says: "They say: 'Laya, Laya.' What sort of characteristic has Laya? Laya is the oblivion of the object of mind owing to the non-arising of desire (vāsanā) again (in such a mind)".

The well-known Yogin, Gorakṣanātha, gives still closer similes in the two stanzas of the last part of the work, the *Gorakṣa-paddhati*, numbering 96 and 97 towards the end:

> When butter is thrown into butter (the result is that) only butter is produced (out of the mixture). Likewise when milk (is thrown) into milk, yogin (when absorbed into himself) does similarly, there is produced only reality (tattva) (Stanza 96th). Like milk (when it is) offered into milk, butter into butter, and fire into fire, there occurs the unification (of each). Similarly, the yogin becomes absorbed into the state beyond (Para-pada), (97).

The words, 'Tattva, Para-pada,' are understood to imply

'Para-Brahman' or the highest universal soul in the philosophic concept of these schools of thought (Stanza 95, ibid.). The concept of liberation, according to Haṭha and thereby Laya, is perhaps better expressed in the *Haṭha-yoga Pradīpikā* (IV. 15) as follows:

> How is it possible to arise (liberating) knowledge in mind so long as respiration (prāṇa) is also alive (active) and mind does not die (vanish)? The man, who leads both of these respiration (prāṇa) and mind (manas) into the vanishing state, goes upto (achieves) liberation (mokṣa), and none also (does so) by any other means.

The commentator, Brahmānanda, on this stanza has extensively quoted from several authoritative works to prove that (liberating) knowledge and liberation are not accomplished without the practice of Haṭha (coupled with Laya). The names of these cited works are: "*Yoga-bīja*, *Manu-smriti*, *Yajñavalkya-smriti*, *Mātaṅga*, *Daksa-smriti*, *Mahābhārata*, *Gītā*; *Āditya*, *Skanda*. *Kūrma*, *Garuḍa Purāṇas*; *Viṣṇudharma*, *Vāsiṣṭha* (*Yoga-vāsiṣṭha*), *Yoga-sūtra* with Vyāsa's commentary, and popular or familiar sentences from Upaniṣads and others. Moreover, he has ably supported the above Yoga-thesis by scholastic arguments against the Vedāntic view that the liberating knowledge (jñāna) alone is competent, which comes up through the monistic authoritative words of a preceptor.

Hence it is plain that the Haṭha-yoga invariably leads one to Laya-yoga which is briefly stated as mindlessness coupled with the stoppage of breath (Kevala-kumbhaka). But since the latter (Kevala-kumbhaka) is obviously difficult, the practisers (sādhakas) of Laya-yoga have concentrated mainly on the former (mindlessness, unmani or manonmani). The object of meditation in Laya-yoga is also in a way the cessation of thinking. The *Pradipikā* (IV. 57) says:

"One should not think about outside (objects), in the like manner thinking about inside (objects) should not be (resorted to). Having left off all thinkings, one should not think anything at all." The difficulty of doing so has been already voiced in this work (II. 2) as follows:

"When the air (respiration) moves, the mind (also) moves; if the air be motionless, the mind becomes motionless. The yogin obtains (then) steadiness; thence (for this reason) the air (respiration) should be restrained (by kumbhaka)." This would mean virtually that the stoppage of breath should go side by side with the practice of ceasing to think in Laya-yoga.

Accordingly, the work says (IV. 31) with confidence as below: "Wherein the in-breath and out-breath have vanished, the grasping of objects by mind is destroyed, the bodily effort is stopped, and the mental effort is stopped, such a state or condition of Laya of yogins exists (shines) triumphantly." This sort of thoughtlessness is not however passive, for yoga in general is active and in particular so is Haṭha, the precursor of Laya. Even Laya, separately considered and practised apart from Haṭha, cannot assume total passivity, as we shall presently see in this chapter as we go on.

How is Laya-yoga Practised?

In yoga, the importance of device (sādhanā) cannot be overlooked; for mostly the device alone becomes the straight path towards the relative objective. Without the tried device, we would be just groping in the dark, even if we be seriously set to it. Our discussing over the subject may help us in visualizing the objective the particular yoga claims to be its central theme. The device is thus the touch-stone of the objective.

The tried device, described in the fifty stanzas (65 to 114) of the 4th or last chapter of the *Haṭha-yoga Pradīpikā* by its author, Svātmārāma, may be depended upon by us. Most significantly he says:

"Recognized as valid (sammatam) even by those who are unable to discern the knowledge of reality (Tattva-bodha) due to ignorance, and told by Gorakṣanātha the Upāsanā (holy practice) of Nāda (internal sound) is being described (65th stanza)." The commentator, Brahmānanda, interprets the word 'api' (even, also) as indicating that this practice is profitable even (or also) to the ignorant, what to speak of those who are learned. In short, this practice of Nāda is useful for the dull as well as for the intelligent.

> There exist triumphantly (are really) twelve and half million kinds of Laya (as) told by Śri-Ādinātha (the original teacher of yoga, Śiva). We (including the author of the work) think the Nāda-anusandhāna (investigation of internal sound) alone as the most principal (important) one of (all the kinds of) Layas (66th stanza).

In the opinion of Svātmārāma, the practice of Nāda is thus the best of Layas and must be so as he is the best of authorities in this field of Laya practice.

Then he describes the method of investigating (practising) Nāda as follows:

"Seated in Mukta-āsana (a sort of siddha-āsana) and having assumed Sāmbhavi Mudrā (watching inward with the eyes open outward), one should hear (concentrate on) the internal sound attentively through the right ear." (67th stanza.)

Mukta-āsana has been already mentioned as another name for the famous siddha-āsana or vajra-āsana (I. 37 stanza above). But the commentator has given some difference from one another, which he says is according to the savants of āsana (sitting posture) and given as below:

"Wherein the ankle of the left foot is put in (pressed against) the yoni-spot (perineum, spot between the anus and the genitals), and the ankle of the right foot is placed above the genitals, this is Siddha-āsana." He gives the same instruction for vajra-āsana. The translator in Hindi, Paṇḍita Mihir-Chandra, adds to it that there is no difference between these two sitting postures. The Sanskrit commentator further says:

> Wherein both the right and left ankles are put above and below and then put in (pressed against) the yoni-spot (perineum), this is Mukta-āsana. Wherein both the ankles joined as just said and is (then) put in above the genitals, this is Gupta-āsana.

The text of Svātmārāma, however, makes all these four sitting postures synonyms of siddha-āsana. So the placing of ankles above or below the genitals may be regarded as that of siddha-āsana and its variants.

The author of the said work gives a simple method later on (IV. 82) as follows: "One who, after shutting the ears with hands, hears the (internal) sound, should set up the mind therein until (so long as) he attains the established state." Since the shutting of ear-holes with both the hands is inconvenient for concentration, yogins are said to have used a sort of gadget to shut both the ear-holes. With some practice however one hears the internal sound without shutting up the ear-holes.

Gheraṇḍa treats of this Nāda practice in the section of Bhramari-kumbhaka, one of the eight kinds of Kumbhaka as follows (*Gheraṇḍa Samhitā* V. 77 to 81 stanzas):

"The yogin, at mid-night in a place devoid of sounds (even) of animals, should, after shutting the ears with hands, do Pūraka-kumbhaka (that is, take deep breath in). He should (then) hear good internal sound through the right ear".

The sounds one will hear during such a practice are almost similar, but their sequence widely differs in what is given in this work from those of the *Haṭha-yoga Pradipikā* and the Nāda-Bindu Upaniṣad.

Strangely enough, most of the relevant and important stanzas of Nāda practice in the two latter works are identical, or almost similar in purport. Thus, the *Pradīpikā* IV stanzas numbering 67, 83 to 89 are almost identical with the Nāda-Bindu Upaniṣad stanzas numbering 31, 32 to 38, respectively. And the stanzas of the former numbering 90, 91, 92, 93, 94, 101, 106, 107, 111 are nearly similar to those of the latter numbering 42, 44, 43, 41, 45, 48, 53, 52, 54, respectively. It is difficult to say which of the two works is earlier. It is probable that the source of these works is the same, while the treatment is given from different points of view.

The practice of Nāda appears to have been widely popular among the practisers of Haṭha and Laya; for the mention of Nāda in most of yogic works prevalent and extant shows that this device must have really brought about a state of Laya, or a sort of samādhi, very easily. The instruction of hearing the internal sound through the right ear must also have been significant, as otherwise the left ear also should have been mentioned, as we find the right and left nostrils equally mentioned in the practice of Prāṇāyāma.

The method of hearing sound is clear in the two above-mentioned works, *Pradīpikā* and *Nāda-Bindu*. The instruction given identically in both (*Pradīpikā* IV. 83 to 89; *Nāda-Bindu* Upaniṣad 32 to 38) is as follows:

> "Practising this Nāda (internal sound), one covers external sound (as well). After the practice of a fortnight, one subdues all the impediment (vikṣepas) . . . In the beginning of the practice, many kinds of great (loud) sound are heard. Then with the development of the practice, the subtle and more subtle (sound) is heard. At first one hears the sound (like that) of the roaring of the sea, cloud, Bheri (kettle-drum), and Nirjhara (waterfall); in the middle (of the practice) one hears the sound (like that) of Mridala (small drum), Ghaṇṭā (a hanging bell), and Kāhala (a musical instrument); in the end (of the practice) one hears the sound (like that) of Kiṅkini (small bell), flute, lute, and Bhramara (a large black bee); all these sounds of various kinds are heard (getting) subtle and more subtle". (34th and 35th stanzas, ibid.)

The *Haṭha-yoga Pradipikā* (IV. 85 and 86 stanzas) describes almost the same thing, however with a little variation. Thus the word 'nirjhara' is changed into 'jharjhara' (a musical instrument); śabda (sound) into śaṇkha (conch); and 'subtle and subtle' into 'within the body.' The following three stanzas (36, 37, and 38 of the former and 87, 88 and 89 of the latter) are exactly alike in both the works. These stanzas describe the method of hearing the internal sound as follows:

> If one hears the loud sound of Bheri (kettledrum) and others, he should therein give attention to more and more subtle sound. Herein (the alternative method is that) one may attend to the subtle, leaving off the louder, or to the louder, leaving off the subtle. Even if one would (have to) play thus, he should not direct the fickle mind elsewhere (away from the sound). Alternatively, wheresoever in the Nāda (of the practice) the mind be at first attracted, one should (try to) be calm and steady in that very place (sound) and thus one will vanish (oneself) with that (very sound).

It is plain that the main objective of the practice of Nāda is the vanishing of oneself with that of the internal sound termed 'anāhata dhvani' (sound automatically produced, not artificially). But the works on Laya and Haṭha had to upgrade their objective by supplying it from the well recognized philosophical sources. Thus the *Pradīpikā* says (IV. 100):

"Whatever sound of Anahata is heard, within the sound there is the knowable (jñeya); inside the knowable there is the mind; the mind gets vanished therein (in that sound); it is the highest state of (Lord) Viṣṇu." The full import of (Lord) Viṣṇu is found in the 'Tripāda-vibhūti Mahānārāyaṇa Upaniṣad' treated of rather in a mysterious manner of imaginative meditation.

"Knowledge of Brahmā with the syllable Om or Aum" is the main principle of Upaniṣad. Hence we find the objective of all yogas treated of in upaniṣads upgraded or escalated to the philosophical status of Brahma-vidyā. This is in consonance with its avowed principle of Liberation gained through the knowledge of Brahmā. Thus the Nāda-Bindu Upaniṣad (46th and 47th stanzas) says:

"The Nāda attached with Brahma-praṇava (Om), which is full of brilliance, and wherein the mind vanishes, is the highest state (parama pada) of (Lord) Viṣṇu." At the end of the work (56th stanza) it says:

> He whose eye-sight is steady without (attention to) any object of vision, whose air (respiration) is still (in Kevala-kumbhaka) without effort, and whose mind is steady without support, (he) is (becomes) the Nāda itself existing within the Brahma-tāra (Omkāra, Oṇkāra, or Liberation)".

At any rate, the practice of investigating Nāda, or the internally audible sound, is definite, precise, and, if well conducted for a pretty long time, promising. It is a device for the vanishing of the mind into the sound, and thereby for that of oneself. This is apparently a unique state in Laya-yoga.

Yoga-sutra on Laya

In the preceding sections of this chapter, we have seen how Laya-yoga claims to be complete in itself. One of many devices is the practice of investigating Nāda (nāda-anusandhāna) in Laya-yoga, as described in the preceding section. But this device is not specifically mentioned in the *Yogasūtra*, nor in the Buddhist system of meditation. Nevertheless the device or devices of Laya may be helpful in both of these two systems as well.

In comparison to the well-organized systems of yoga and meditation, as depicted in Upanıṣads, or in the *Yoga-sūtra*, or as Buddhist samatha and vipassanā, the Laya-yoga might appear to be an unorganized or even isolated method of achieving the objective of these systems merely through getting the mind ceased and vanished. As such it is difficult to say whether Laya-yoga is a precursor, or merely an isolated facet, or only a later develoment of these well-established systems. It however seems to be certain that the proponents of Laya have tried to adapt the main current of stilling the mind found in these systems to their own Laya.

To recapitulate the main principles of the *Yoga-sūtra*, it postulates: "Yoga is the cessation of the fluctuations of mind (I.2). Then (when these mental fluctuations cease) the Perceiver (draṣṭā) dwells in its own status (of pure consciousness). Elsewhere (when there are mental fluctuations), the perceiver appears to be like the mental fluctuations (I.3 and 4)." Since the mental fluctuations are classified into five categories (I.5) including all our mental states in waking, dreaming, and dreamless sleep, these fluctuations cease through practice (Abhyāsa) and detachment (vairāgya). (I.12).

Thus the tangible objective of yoga is said to be the cessation of mental fluctuations. This ideal state of cessation is further classified into two broad categories, Samprajñāta (wherein something is known), and asamprajñāta (wherein nothing is known). The former (known) category includes almost all the practices of yoga barring of course that of cessation proper. This type of samādhi arises on support gross or subtle. The constituent or support is in effect manifested with the phase of essential four, viz., vitarka (meditating on gross support), vicāra (meditating on subtle support), ānanda (bliss), and asmita (sense of unification). (I.17)

These four constituents or supports of samādhi gradually diminish or cease to arise, one by one in the order of the following stages (commentary on the above sūtra);

> The first (stage of) Samādhi contains all the four (characteristics) and is called 'Sa-vitarka Samāpatti' (I. 42). The second (stage of) Samādhi contains only three (characteristics) without Vitarka, and is called 'Sa-vicāra Samāpatti' (I.44). The third contains only two without (Vitarka and) Vicāra and is called 'Sa-Ānanda'. The fourth contains only one without (Vitarka, Vicāra, and) 'Asmitā-mātra'(or Sa-asmitā). These are all 'sālambana samādhis' (Samādhis with support).

The sub-commentator, Misra, says herein:
"Since Asamprajñāta samādhi is preceded by Samprajñāta, the description of Samprajñāta is given at first (before that of Asamprajñāta)." This does not however mean that Samprajñāta is the means (sādhana) of attaining 'Asamprajñāta' Samādhi.

And moreover these two types of Samādhi are diametrically opposite to each other. The complete cessation of mental fluctuations is asamprajñāta or 'Nirbrīja' (seedless or supportless) Samādhi attained through practice and detachment (abhyāsa and vairāgya), as mentioned above (I. 12) and described in the following sūtra (I.18):

"The other (type, that is, asamprajñāta) is the residue of Sanskāras (Sanskara-ṣeṣa) and preceded by the practice of making fluctuations vanish altogether (Virāma-pratyaya)." Sanskāra is not mental fluctuation: it is the impression of whatever we do and experience; as such it is said to be accumulating throughout our life present, past, also future, until we gain liberation or freedom from fetters and bondage.

This word 'Sanskāra' is mentioned in the *Yoga Sūtra* (I. 18 and 50; II. 15; III. 9, 10, and 18; IV. 9 and 27 sūtras). Therein it is stated that the impression born of pure samādhic intellect (ritambharā prajñā) inhibits other (scattered thought-arisen) impressions (I.50). For the gradual decrease of impressions arisen in the waking state (vyutthāna) and the appearance of impressions arisen in moments of mental cessation are the resulting transfomation of 'nirodha' (III. 9). And the smooth current of nirodha (samādhic state) is due to such impressions (III. 10).

The impression and the remembrance are one (IV.9). The commentary explains this oneness thus:

> As there are (one's) experiences, so are impressions (thereof); these (impressions) are like the latent desire (vāsanā) of action (karma); as there are (one's) latent desires, so are remembrances. Thus from impressions there is (the arising of) remembrance; from remembrance again (through action and experience) there is impression; hence these impressions and remembrances come about by the virtue of the latent residue of action (karma-āśaya) obtaining in its fluctuation. Furthermore this sūtra (IV. 9) says that this rule applies even when the impression and the remembrance be separated with (many a) birth, (many an aeon of) time, and (huge distance of) space. This would ostensibly appear to us as dogmatic.

By this close relation of impression and remembrance, one can remember one's past, even innumerable, lives through realization of impressions (III. 18). The remembrance of past impressions (experienced even during happy lives) gives sorrows and sufferings (II. 15). Thus everything is full of pain to one with discriminative knowledge (vivekins). This impression intervenes even in between the flow of the samādhic moments of the nirodha type (IV. 27).

This highest state or stage of asamprajñāta samādhi is of two kinds; one is termed 'bhava-pratyaya'. This means 'what generates or causes subtle birth or existence.' This is organized by those who obtain bodyless existence, or get immersed into the depth of Prakriti (the ultimate state of Nature); this state however subtle has the residue of all the impressions accumulated through the experience of all the past lives (I. 19). Hence this sort of Prakriti-laya (immersion into unknowable nature) is not advised or recommended for organizing and dwelling in. For this generates, in course of time however long, birth or rounds of births ultimately.

The other type is termed 'upāya-pratyaya' or 'what is beneficial for obtaining the knowledge of liberation' and is organized by yogins. This type is the main theme of the philosophy of yoga expounded in the *Yoga-sūtra* and its commentary by Vyāsa.

This type does not depend solely on detraction (vairāgya, I. 12; I. 15 and 16) but specially on the five beneficial factors termed five faculties in Buddhism, viz., "śraddhā (mental inclination or with great liking), vīrya (great effort), smriti (meditative memory), samādhi (absorption), and prajñā (discriminative knowledge)". These five beneficial factors accompany and precede the asamprajñāta type of samādhi organized by yogins (I. 20). So in the *Yogasūtra*, Laya-yoga with or without Haṭha is not even mentioned, nor is it referred to in Buddhist yoga. Evidently, the respectable system of yoga does not take Haṭha or Laya seriously.

Laya, or even Haṭha, tries to heighten its prestige thus: "Who knows (that is, no one knows) the importance of Rāja-yoga (the best yoga) in reality? For knowledge (of reality or philosophic objective), liberation, stability (of samādhi), and siddhi (supernormal powers) are obtained by the word of the Guru (teacher)." (*Pradīpikā* IV. 8).

The *Gorakṣa-paddhati* (II. 97) says:
"Like milk into milk, butter into butter, and fire into fire put (thrown), in the like manner the yogin obtains absorption (līna) into the transcendental stage (para pada)." In the preceding two stanzas the same thing had been said: "By means of yogic method the yogin is absorbed into trancendental Brhama." (IV. 95 ibid.) It is plain that both Laya and Haṭha take Rāja-yoga, the culmination of their practice, to be the objective similar to that of other respectable systems of yoga and sāṅkhya, bhakti and jñāna, and philosophy and mystic knowledge. Gheraṇḍa actually speaks of several kinds of samādhi-yoga-vidhi (method) in the 7th part and summarises them as the device of Rāja-yoga, samādhi, absorption in mindlessness, and the state of natural balance practised within one's own self (VII. 17).

But the system of the *Yogasūtara* is not so simple; it is highly philosophical, besides its similarity with that of Sāṅkhya. Its practice briefly stated is the 'Practice and Detachment' (I. 12). Nevertheless it states that the best device is 'devotion to God' (īśvara-praṇidhāna), but the God of yoga is the primordial and naturally ever-liberated Puruṣa (soul), who is eternal Guru of all the past and thereby present and future yogins (I. 23 to 26).

The devotion to this God is efficient for realizing one's inner consciousness and also to make the impediment (nine in number to yogic samādhi vanish (I. 29).

These nine kinds of physical, mental, and samādhic impediments, each accompanied by pain, suffering, bodily termbling, and respirations, are of course warded off by the said 'practice and detachment'. Detachment is necessarily present, or latent, in every practice of both kinds of samādhi. What is described in detail is the varieties of practice. Thus 'devotion to God' is also one and specific to these varieties of practice. Now there are several practices for overcoming these impediments to the realization of the main objective and the achievement of its devices.

Yogasutra on Method Proper and Implied

The above nine impediments (citta-vikṣepas or antarāyas, I. 30) are illness, lassitude, doubt, truancy, idleness, want of detachment (avirati), distorted vision, non-attainment of objective, and incapability of obtaining stability (in the objective). Excepting the first (illness), the rest are mental. Besides these, each impediment is accompanied (I.31) by four inherent hindrances (vikṣepa-sahabhūs, viz. all sort of, pain, dejection or shock, voluntarily or involuntarily) bodily trembling, and (need of) respiration. All these thirty-six kinds of hurdles on the path of Samādhi are really difficult to be crossed over.

For their removal or eradication, (one is to resort to) the practice (of meditating) on a single support (ekatattva-abhyāsa, I. 32). Miśra says that this single support of element is God, but Bhikṣu refutes it. Bhojadeva says that it is a single element whatsoever, so do others except Sadāśivendra Sarasvati in his annotation, *Yoga-sudhākara*, who says that it is either God, or Puruṣa, or Prakriti, or individual and universal intellect (mahat), or ego (asmi).

Alternatively, the *Yogasūtara* (I. 33 to 39) gives us seven supports in this context as follows:

"Contemplation of friendliness, compassion, delight, and indifference, towards beings who are happy, troubled, pious, and sinful, respectively." This contemplation is nominally akin to that of Buddhist Brahma-vihāras, but the method is fundamentally different, it is to be marked; the next is the exhalation and (then), the withholding of breath; the third is the binding of mind to stability by (the joyful experience of) meditation on the sense organs with their subtle realization (I. 35). This is extraordinary.

The above third means of binding the mind to stability through the joyful experience of subtle sense realization is explained in the commentary and subcommentaries and annotations. This sort of realization is obtained in a short time and helps śraddhā (faith) to arise even in subtle precepts concerning the higher objectives of yoga. Herein we may find the acceptance of what are claimed in Haṭha, Laya, Kuṇḍalini, and mystic experiences.

This is the extraordinary experience of subtle senses, viz., smell (gandha) through concentrating at the nose-tip; taste at the tongue-tip; vision at the palate; touch at the middle of the tongue; sound at the root of the tongue. All of these practices with some variation are found in the mudrās of Haṭha and Laya. Thus the investigation (anusandhāna) of sound (nāda), one of the principal mudrās of Laya, is practised through hearing the inner sound by the right ear and not concentrating at the tongue-root. The Khecari Mudrā, described in Haṭha and Laya, is much detailed.

The fourth is like the third, but it is to concentrate at the heart-lotus (hridaya-punḍarīka) inside the spinal cord (suṣumnā). The subtle vision of meditative light is fully described in the commentary and divided into two kinds; one is perceived as brilliant light, while the other is conceived as a brilliant intellectual grasp of asmitā (am) pure and simple. Both are devoid of sorrow (viśoka). In Haṭha and Laya, this is known as 'Bindu Dhyāna'. In Kuṇḍalini this bindu (point) of bright light assumes a prominent role in the gradual ascent within the central canal of the backbone.

The above support (I. 36) has been fully and significantly dealt with in the commentary, sub-commentary and annotations of Vācaspati Miśra, Vijñāna Bhikṣu, and Hariharānanda-araṇya, and explained briefly by others. This will in a way prove that this sūtra together with the preceding one has a significant relevance to the objective verification of what Haṭha, Laya, Kuṇḍalini, and mystical doctrines claim their objectives to be no less than those of other respectable systems of yoga, jñāna, and philosophy.

It is, however, plain that the *Yogasūtra* has upgraded its fourth support from the general experience of meditative light. The fifth support is that of sages who are known to have achieved a state of non-attachment with worldly pleasures (vitarāga-viṣaya). The sixth support is that of dream and dreamless sleep. The commentary on this support is brief and laconic, but the sub-commentator, Miśra, has recorded a unique dream, evidently experienced by himself. This dream is particular and not general. Any clear dream of moral or spiritual significance would serve our purpose.

Whenever such a dream is seen, the dream should be, immediately after awakening, vividly remembered and firmly kept in mind. This is equivalent to a sort of visual meditation and results in mental stability. Another sub-commentator, Bhikṣu, however takes it as an illustration of the transitoriness or unreality of worldly pleasures and phenomena, so popular in Oriental precepts, scriptures, and philosophies. The state of dreamless sleep (susupti) is another illustration of consciousness operating therein; for, since knowing without its object to be known (Jñānam ca jñeya-rahitam) cannot be brought within the range of knowing; it means that there is something to be known (jñeya) in the dreamless state (susupti); hence one remembers that one slept well and did not know anything whatsoever; it implies, according to Miśra, the consciousness of existence, the Brahmā. This is in keeping with the usual trend of Upaniṣad teaching.

The seventh is any support (morally and religiously) adhered to. This support gives a wide range of choice to all sorts of practisers in meditation. The purpose is to get habituated to a calm or concentrated mind to be used later for higher objectives. So the practices of Haṭha and Laya, although not specifically mentioned in the *Yogasūtra*, may be rightly equated with most of these seven supports dealt with above.

At any rate the device of 'practice and detachment' (I. 12) is the general rule of all yogic principles. The *Yogasūtra* extensively deals with the 'practice' augmented with its philosophy, while the method of 'detachment' can only be fully learnt in the Master's system of 'disagreeable contemplation' and others. This detachment is taught from the very beginning in the cultivation of memory by the Master, which could not be treated of in the laconic sūtras of the Yoga, nor in the scholarly exposition of the commentary on the Yoga.

The practices of Haṭha and Laya, even if physically useful and mentally profitable, could not have been entertained for dissemination by the Master. The possible reason might have been the want of decorum in a respectable organization like that of monks and nuns. Even now some of these practices would appear to us to be wanting in decorum and respectability.

XII

Philosophical Abstraction

How is Knowledge or Jnana grasped intellectually?

IN THE Oriental philosophic jñāna, or spiritual or metaphysical knowledge, it has been held that one has to grasp the precise import through one's own intellectual effort. None of the physical practices excepting this can help one obtain it. This intellectual effort is, however, channelled into three well-known modes of thinking: śravaṇa, manana, and nididhyāsana or hearing, deliberating, and meditating. We at first study what is to be learnt; then listen to the precept of our Guru or teacher on the real purport of the subject taught and studied. This is the first stage (śravaṇa).

When fully satisfied with the subject under study, we have to deliberate over the subject through all our intellectual means, such as logic, critical examination, comparison and contrast with the experience of our known savants and sages. If we have firm faith in the preceptor, the process of the second stage, that is, deliberation (manana) will be cut short and the third stage will begin. This third stage (nididhyāsana) is in a way not very different from the regular practice of samādhi.

In short, subject under deliberation is at last intellectually grasped and a glimpse of what is grasped is momentarily obtained in the mental field. Thus the philosophic abstraction in the relative system of philosophy is said to have been realized in substantial objective (tattva-sākṣātkāra). The logic employed in such abstractions is partly deductive and partly inductive, but always subservient to the system concerned. It is never free; for it is to conform to the ultimate authority cited and depended upon for determining the objective of the system. Virtually but preferably, the accepted principle should have been what is realized vividly although somewhat differently from one's own study, as most targets of study do.

Free logic, if there be any, is regarded as a mesh (tarka-jāla) of reasonings; for it is held that it can never solve any problem involving substantial reality. So the truth of the relative system is taken as an established verity and deductions are made to flow therefrom one by one. Any possible inductions are sought and employed from everyday experience to prove the validity of such deductions. The intellectual grasp of the abstract idea, when it stays for sometime to one's satisfaction, gives one a sort of confidence in the nididhyāsana one is engaged in.

The proof of this sort of grasp is either the realization of it by oneself, or the confirmation of it by the Guru, if he be living. If he is not available, one will have to consult the records of sages on the subject, which are often scanty and even not quite similar. Under such circumstances, doubt on the subject may naturally arise, which necessitates a critical study of the relative works on the subject. This is obviously irksome.

Hence the best way would be to make a close study of the subject and to visualise its main target; this will correspond to 'śravaṇa' in the modern sense. Repeat the process of visualizing this target with its import and implication again and again; this will be our 'manana'. Now 'nididhyāsana' implies concentration mentally and intellectually on the target alone. When such a state of mind enters the field of samādhi, realization must appear. One has to be satisfied with this much.

Central Core of Sankhya Philosophy

The philosophical system of Sāṅkhya worked out by Sage Kapila is widely mentioned in Oriental works on yoga and jñāna. The original idea of this philosophy appears to be still remaining intact in them, in spite of efforts to mould it to suit the tenets of other schools of thought. We shall have to deal with its most essential and fundamental features to show how the abstract thought contained therein may help us to concentrate at its very central core.

We find two fundamental principles in the cosmic world, consciousness and unconscious matter. The founder of this philosophy, Sage Kapila, as briefly expounded in seventy kārikās (āryā verses) by Īśvarakriṣṇa, took these two fundamentals, termed Puruṣa and Prakriti, and explained everything based thereupon; the first, Puruṣa, is a mere spectator of what is brought before him by the natural phenomena; the second, Prakriti, with her manifest phenomena of mind and matter, tries to show her nature in order to free the Puruṣa ultimately from her connection (samyoga).

This connection, although continuing from the time out of mind (anādi), is never stable; but it is disconnected only through knowledge (viveka). Although Iśvarakriṣṇa states (22nd Kārikā) the process of development deductively, the founder of this philosophy must have come to it through investigating it inductively, as the sixth kārikā suggests. What is helpful for contemplation in this philosophy is the idea of production of all the mental contents including intellect, ago, and mind from material development. We are then naturally separate from mental field, as we are from the material composites. This would be wonderful, if vividly realized.

Inductively we may also infer that these gross material manifestations must have come about from their subtle causes, which are termed 'tanmātrās', five in number, as there are five gross material forms of earth, water, fire, air, and sky (space). These subtle elements are reflected in our five senses as their objects, viz., sound, touch, form, taste, and smell in the reverse order; thus sound (spatial tanmātrā) reflected in the ear, touch (air tanmātrā), on the skin, form (fire tanmātrā) in the eye, taste (water tanmātrā) in the tongue, and smell (earth tanmātrā) in the nose. So the founder Sage must also have done the same but much better.

From the senses, he must have inductively reached the mind;

senses-cum-mind are said to be produced from the ego (ahaṅkāra). We do not know how it is so; but the ego is one and precedes perception and action; hence they must have developed from the element of ego. The ego is said to be produced from the intellect (Buddhi). This much is manifest. All these are said to be real (sat). They must have come from some cause that is real (sat) but not manifest; this is taken to be Prakriti (primordial substance), which is inferred inductively.

When everything manifest is unconscious matter, consciousness (Puruṣa) must be immaterial, causeless, pure, and eternal. He (Puruṣa) is thus merely spectator without the least change in himself, it is said. Buddhism does not support such a view of Sāṅkhya, nor that of any other system of philosophy holding the concept of a soul which is changeless and permanent. In reality, consciousness is seemingly a state of memory; if memory be kept constant, consciousness stays from moment to moment. We are, however, unwilling to be dogmatic. We are not taught therein to visualize Prakriti, which is only inferred from her manifestations.

For, Prakriti in its original and ultimate state is, however, the equilibrium of its constituent three factors, viz., sattva (pleasant, light, and brilliant), rajas (unpleasant, cohesive, and motion-generating), and tamas (gloomy, obstructive, heavy, and obscuring); (Kārikās 12 and 13th). This state of Prakriti is, however, beyond perception and only inferred from the date of its immediate production, such as mahat-tattva, or (individually realized as) 'buddhi' (intellect), and mediately 'ahaṇkāra (individually conceived as I or ego).

From this universal ego, there issued a bifurcation of transformation of mind and five of perception and five faculties of action (jñāna and karma indriyas) on one side, and five subtle elements (tanmātras) on the other (Karikas 22 and 24th). The first transformation is from the sāttvika and the second from the tāmasika constituents of 'ahankāra', while the rājasika constituent (guṇa) is essential and gives the necessary impetus for any transformation (Karika 25th).

These five tanmātrās give the five gross elements, namely, earth, water, fire, air, and sky or space, which we perceive through our five sense-organs. These are external faculties giving us information of outer objects in the present time, while the internal faculties three in number [Intellect, Ego, and Mind or medium of both afferent and efferent impulses (ubhayātmakam Sankalpakam Indriyam, Kārikā 27th) do so internally in all the three (past, present, and future) times (Karika33rd)].

Thus the mind, which we are aware of, is differentiated into three stages of development. The first is the intellect, the second is the ego, and the third is the mind proper (manas). The medium of our grasping the percept, forming the concept, and executing the will decision, and determination of the intellect is practically the third (manas). Generally speaking also, we are fully aware of this third faculty, while the first and the second are subtler than this third one.

The Sāṅkhya doctrine regards all these three faculties as the successive productions of Prakriti, material in substance, and not immaterial, but subtle and efficient. This efficiency is due to the sāttvika substance of Prakriti, together with other qualities. All the faculties, internal or external, subtle or gross, fully developed or undeveloped, are devoid of consciousness, as their cause, Prakriti, is ever so. We think, feel, and will; we know, remember, and meditate; we undergo many a round of rebirths, and are ultimately liberated therefrom; this makes us believe that we are conscious, have an ego, and possess an intellect. The medium itself however, is unconscious.

Hence, Sage Kapila accepted the existence of Pure Consciousness and termed it 'Puruṣa'; but this principle, unlike Prakriti, is changeless and hence permanent. Without its acceptance, the Sage could not have explained the general experience of consciousness; but his analysis of matter, Prakriti and its vikritis, viz., mind and senses and elements, subtle and gross, showed that it had nothing to do with the flux of mind, senses, and elements. When this flux is eliminated, there would and must remain consciousness alone, pure and serene, changeless and perennial, unaffected by Prakriti and its vikritis.

> Puruṣa is asti (exists), for the reason that whatever is brought about by combination (saṅghāta) is meant for others; that it is in inversion to the three constituents (guṇas) of

> Prakriti; that Prakriti is inhabited by it; that it is the only enjoyer (bhoktā); that effort is made for Liberation (mokṣa, kaivalya). (Kārikā 17.)

These five reasons advanced in support of the existence of inner consciousness (Puruṣa) are cryptic and full of meaningful implications. The first two reasons might not seem to us convincing, but the remaining three reasons cannot be gainsaid.

The next question comes up for discussion; is this consciousness one or many? The Sāṅkhya says, it is many, not one. The reason given in the next (18th) Kārikā is significant:

> For the reason that (the facts of) birth, death, and the medium (of cognition, perception, and action) are connected with each (individual person); that these (facts) do not overlap (occur together in many persons); and also that these vary due to the variation of the three constituents (guṇas).

In short, there are as many puruṣas as there are (individual) persons. This is also our general concept.

The above general concept is also made use of in proving that this (individual) Puruṣa must be merely a spectator, because every physical and mental phenomenon is produced by Prakriti and its vikritis, as the next (19th) Kārikā says: "Hence, by inversion (of these facts varied and changeful), the mere spectatorship (sākṣitvam) of this Puruṣa is proved, (together with its) pure singleness, firm steadiness, clear cognitiveness, and non-activeness (kaivalyam, mādhyasthyam, draṣṭritvam, and kartribhāva, respectively)."

The above terms of Puruṣa indicate that it is totally and substantially separate from matter and mind; it watches, but indifferently, every physical and mental event presented by the mind and its concomitants. The conclusion is given in the next Kārikā (20th) as follows:

> Hence, by the (fortuitous) union (with Puruṣa), the intellect (Buddhi, mahat-tattva, Liṅga), although unconscious (by itself), acts as if it is conscious. Even though every action is (being) performed by the (three) constituents (guṇas), Puruṣa

appears like the doer of (every) action; but (really) it is (totally) indifferent (to all these phenomena physical and mental).

If the role of Puruṣa is only its presence, we might wonder at the ceaseless activity of Prakriti and its vikritis before such an indifferent spectator. The purpose of all these phenomena is shown in the next (21st) Kārikā as below:

> This (activity) is for the purpose of cognition and liberation (darśana and kaivalya, respectively) of Puruṣa and similarly of Pradhāna (Prakriti). Like the maxim of 'the lame and the blind', it is the union of both (Prakriti and Puruṣa); this union has brought about the world (sarga).

The maxim of 'the lame and the blind' shows the mutual dependence of Prakriti and Puruṣa; the first is likened to the 'Seer' (Draṣṭā, Puruṣa) and the second to the 'seen' (Pradhāna, Prakriti). Although both the lame and the blind are conscious, the maxim is to be taken only in the sense of their mutual dependence, and not in that of consciousness.

How has this Sāṅkhya philosophy come to accept these two principles (Prakriti and Puruṣa) only out of our vast and extensive world? Evidently it is for the sake of simplicity and facility to separate consciousness from matter and mind, and thereby liberate the former (consciousness) from the bondage of the latter. The method of analysing the physical and mental phenomena seems to have been conducted through concatenation, and probably not through any objective experimentation known to us as at present. Under such circumstances, the Sage must have felt the need of the verification of his philosophy to his entire satisfaction.

This is why he has started from the common experience of sorrows (duhkha, dukkha in Pāli) in the very first Kārikā:

> By the reason of being struck with sorrows, there occurs (one feels) desire to know (jijñāsā)...The sorrows are of three kinds and include physical and mental pain, disease, and sufferings, subjective and objective, normal and abnormal, usual and accidental, worldly and heavenly (Kārikā 2nd).

The purpose of this philosophy is thus fundamentally spiritual. It is not merely for the purpose of satisfying the curiosity of knowing something new, nor of conducting a mundane research on something paid for, nor of trying to harness knowledge to yeild any technical profit. It is simply for liberation.

Now it would be plain to us why the Sage should seek verification from sources other than ordinary. He accepts three sources of valid knowledge, direct experience, inference, and authorities (Kārikā 4th). Some are directly known; some are indirectly or inferentially understood; when some are neither known directly, nor inferentially, they are to be known through authorities (Kārikā 6th).

The importance of Sāṅkhya for meditating on philosophic abstraction would appear to be the simple bifurcation of the whole universal phenomena into conscious and unconscious. The conscious, termed Puruṣa, is further proved to be totally different from and opposite to the unconscious. The conscious principle is necessarily free by its own nature. So herein liberation lies in realizing this fact of freedom by directly meditating on this ever-present principle.

The unconscious, although so vast, varied and imposing in stature and richness, is to be ignored in meditation. Viewed in such a light, the 62nd Kārikā would not be difficult to understand:

> Hence, no one (Puruṣa) is fettered in bondage; nor liberated (from the supposed bondage); Prakriti (matter-cum-mind) itself based on varied supports (Puruṣas) moves on many a round (of births and rebirths), is fettered in bondage, and liberated (from it, that is, bondage and liberation are in Prakriti and not in this Conscious Principle, called Puruṣa).

This philosophic thought of Sage Kapila seems to have profoundly influenced the Oriental philosophic, scriptural, and even Upaniṣadic works. Śvetāśvatara, one of the eleven principal Upaniṣads, mentions 'Kapila, as the first born Sage, full of knowledge', in the fifth chapter (2nd stanza). Sāṅkhya is widely mentioned in Upaniṣads, philosophic treatises, and Purāṇas. The simplicity of this philosophic doctrine has been, of course, utilized in different ways of thinking to support their own tenet. The fundamentals of this philosophy could not hhowever be obliterated in their works.

The excellence of Sāṅkhya philosophy is enough to prove the fact that the Oriental thinking is simple in its fundamentals, appropriate to the subject undertaken, and spiritual in character, approach, and content. The evolution and devolution of the posmic world treated of in brief or in detail, may lack modern scientific accuracy in these old Oriental philosophic works. This is regrettable; but the purpose of such mention or treatment as found in these works was not for any applied or technical exploitation thereof; the purpose of doing so was to generate 'vairāgya' or detachment from worldly allurements and infatuation.

It should be well kept in mind that this sort of detachment (vairāgya) alone is not the objective of the Oriental philosophy including Buddhism. The 45th Kārikā definitely says: "By detachment one is absorbed in Prakriti (vairāgyāt prakritilayah)." And this Prakriti is, as has been already said, real butnot manifest, and thereby is a state of indefinable darkness and insensibility and unconsciousness. This is obviously not desirable. The *Yoga-sūtra* (I.19) sys: "Bhava (cause of rebirth) is the lot of those who are devoid of body and absorbed in Prakriti." Bhava means the efficient cause of rebirth, while absorption therein implies the mindless state for a very long duration of time.

In Buddhism this sort of state is termed asaññibhava, or a state of unconscious samādhi while living and when dead unconscious sojourn in the corresponding region. This is not entirely desirable. The lack of right discernment therein makes all the difference between this and the right type of samādhi or trance. This shows that the sort of mere quietude or quietism is never regarded as a right samādhi.

We do not, however, find the method of organizing samādhi in any detail in the Kārikā itself. Even the Kārikā cannot be said to be complete and adequate for a philosophic system. Iśvara-Krisṇa himself says in the last (72th) Kārikā:

Whatever is written in these seventy (Kārikās of mine) is the meanings of all the sixty treatises (of original Sāṅkhya system extant in India), of those times but devoid of illustrative stories and opposite views.

There is also a work entitled *Sāṅkhya-Sūtra* on this system. But the old and comparatively modern philosophers have ignored it in preference to the Kārikā. It is obviously for the reason that the latter is regarded as authoritative. We shall deal with the former in next section separately to some extent; for the former seems to be more systematic.

Sankhya-Sutra on Sankhya Philosophy

The Sāṅkhya-sūtra is a systematic work but in the sūtra style on the philosophic treatment of Sāṅkhya. This work, which claims to have been composed by the ancient sage, Kapila, is seemingly not accepted as such by the old teachers of Oriental philosophy. However older or later it might be with respect to its composition in the present form, it is full of references to illustrative stories and critical observations on other philosophical systems including those of later Buddhism of the Greater Vehicle.

There are six chapters (adhyāyas) in this work, containing 527 sūtras, as against 72 Āryā stanzas in the Kārikā. Like the Kārikā, this work also begins with three kinds of sorrows and sufferings (I. 1). Unlike the Kārikā, this work tries to substantiate its tenets, one by one, in several ways refuting opposite views actual or even possible. Thus the nature of the Puruṣa as totally separate from Prakriti and its derivatives is tried to be established beyond doubt and adverse criticism. Then the existence of Prakriti and Liberation is taken up for discussion.

The principal items of this philosophy are then simply stated in the 61st sūtra. The work tries to infer cause from its effect inductively but briefly in the sūtra style. Thus from the gross five elements we infer the subtle five elements (Sūtra 62, Chapter I). Similarly the ego (ahaṅkāra) is inferred from the external and internal faculties, viz., karmendriyas (those which perform bodily actions) and Jñānendriyas (those which function as perceptive senses), or efferent and afferent function-performing faculties, respectively, and also from the five subtle elements mentioned above.

According to Sāṅkhya, the ego (ahaṅkāra) is a real substance and not merely a mental impression as 'I am'. The 24th Kārikā states 'Abhimāna is Ahaṅkāra or the impression as 'I am' is the ego (a real substance). And from this ego, two kinds of creation (sarga, expansion) issue eleven faculties including the mind and the five subtle elements. Thus it is plain that the ego is as substantial as the cause of our five gross physical elements.

The Sūtra, apparently breaking the above Kārikā and the following one, logically presents three sūtras (II. 16, 17, and 18th) and discusses them in the following six sūtras (II. 20 to 25th both inclusive). It however refutes the opposite contention that the ego is made up by physical elements. This contention includes even the śruti (veda and upaniṣad) as "Now, Somya (My dear) ! the mind is made up of food (anna, food-grains)." This refutation is ostensibly justified on the ground that the ego is the cause of the subtle effect (subtle elements) and not the effect of these subtle elements. The ego is however the effect of the still more subtle substance, termed mahat or buddhi (intellect universal and individual); this is again the effect of the primordial causeless cause, Prakriti.

In Buddhism, the ego is adventitious and said to linger in a subtle manner even in the fourth path of the Liberation (arahatta magga). For this māna (ego) is one of the five impediments of the upper level (uddhambhāgiya-samyojana), Māna (ego) has many ways of manifesting itself as 'I am great, I am mean; I am superior, I am inferior; etc.'. The subtle form of māna (ego) is the ego itself lingering in the physical and mental supports even in the highest stage of samādhi of the mundane (lokiya) category. The gross form of māna (ego) is said to be found in all sorts of morally evil or bad (akuśala) minds, but specially in these four kinds of bad mind that are without the obsession of a wrong view.

Vide, *Dhamma-saṅgaṇi* and its commentary on the portion of the description of the fourth Lokuttara Citta (supramundane mind), and on that of the Akuśala Citta (bad mind).

So it is clear that the ego, though adventitious in Buddhism, does not cease to exist till the attainment of Liberation. The

Sāṅkhya philosophy is consistent in its views, when it says that it is so because the ego is material and substantial as its cause, the intellect; and as its effect, the mind with its efferent and afferent faculties; and also as its effect, the five subtle elements. This latter effect produced from the cause of ego is not clearly and satisfactorily explained in the Sūtra. The 25th Kārikā merely says:

"From the ego (ahaṅkāra) issues the subtle form (that is, tanmātrah, literally only-that-much) of the physical element, which is constituted of Tamas (obstructional constituent of Prakriti), energized by Rajas." This is apparently not adequate to explain the subtle cause of our vast physical phenomena. The 38th Kārikā goes on to deal with the production of the physical world universal and individual; so does the Sūtra (III. 1, 2, 7); the treatment in both is brief and inadequate though. Ostensibly the proponents of Oriental philosophies in general, and Sāṅkhya in particular, are much more interested in the ways to liberation than in the explanation of the physical world.

Now we shall deal with this way to liberation. The 24th Kārikā and the Sūtra (III. 23) say: "By Jñāna (appropriate knowledge) liberation (apavarga in Kārikā, and mukti also in Sūtra) is (obtained)." There is no wonder at such a definite assertion made in the Oriental philosophies such as Sāṅkhya and Vedānta, and even in the Buddha's system with some reservations. We shall deal with this way of deliberation in the next section.

The Kārikā, as mentioned in the last stanza (72), has not included in it two facets, viz , illustrative stories and opposite views which have been briefly done or treated of amply in the sūtra, while the references to the illustrative stories are given in short phrases and not the stories themselves. The phrases are like these: 'Like the King's son,' in remembering his forgotten position suddenly; 'Like the goblin' in being profited by listening to the precept meant for another; 'Like a hawk' in being released from trouble by renouncing its possession voluntarily; 'Like (King) Bharata' in having a fall spiritually by showing mercy to a just born deer; in like manner some thirty references are given in the fourth chapter (1 to 32).

Sankhya Way of Liberation

The method of deliberation on Sāṅkhya is jñānā. This jñānā or knowledge is itself the way to liberation, termed apavarga (Kārikā 44th). Deliberating on the line of this philosophy (tattva-abhyāsa) as a constant exercise, one obtains jñāna. This jñāna when arisen appears as 'I am not; mine; nor it is I'—such jñāna arises which is remainderless, purified of illusion, and absolutely singular (Kārikā 64th). In other words, this knowledge is what Sāṅkhya says about the reality of the ultimate state of things.

The primordial cause of all these patent phenomena, mind and matter, is non-descript, non-cognizable, non-functional, and causeless so far as the liberated person when deceased is concerned. Ostensibly there arises no need of any sophisticated means to attain a state of liberation which is already and naturally established from time out of mind. What one is required to do is the constant deliberation on this unique nature of Prakriti and Puruṣa, the unconscious and the purely conscious, the changing and the changeless, and in short the universe of matter and mind on this side and the indefinable state of liberation on the other.

None but a seer, sage, or savant of unique acumen could have discerned, organized, felt satisfied with, and ultimately propagated this to his disciples or people. We cannot, however, be sure whether or not such a state as depicted in Sāṅkhya really obtains in our modern world or at least is convincing to our present intelligentsia.

Logically viewed, the cause or the source of all these perceptible or conceivable cosmic worlds must be something as substantial as this patent effect of that something. The Prakriti of Sāṅkhya is none other than that something, excepting that this Prakriti is much more systematized than what is crudely conceived and presented by many as their concept in a crude form. Is there another cause of this very first cause ? No. How then are we to make it the causeless cause? The Sūtra says (I. 67 to 69):

> In the (first) root (cause), on account of the absence (inconceivableness) of (another) root, the rootless root is the root (67). Even if (we conceive) a chain of root-series, there must be somewhere an ultimate end (parinișṭha). This (end) is (Prakriti and this is Prakriti's) name only (68).

This is simply a logical argument. We cannot seek the first cause in series after series; for it will be never-ending; we shall have to stop at some end; this end is called Prakriti; it is the name given to this end only. The 68th Sūtra says further: "The position (of both of us, the proponent and the opponent) is equal (in this respect)." If ignorance be taken as the cause, it will likewise end somewhere. So Prakriti is the ultimate cause and it is itself causeless.

The fortuitous contact of Puruṣa with Prakriti is said to be the bondage in this world (Samyoga, in Kārikā 20, 21, and 66; Yogasūtra II. 17, 23, and 25). This contact is fortuitous, because the two principles, Prakriti and Puruṣa, are totally separate. There is no cause for their mutual contact other than a chance meeting, but continuing from time immemorial. This sort of Samyoga (contact) is due to Aviveka (lack of proper discrimination). The Sūtra has explained this lack, Aviveka in several sutras (I. 55, 57, 106; III. 68, 71; VI. 11, 12, 16, 27, 68.). Both these terms mean the same thing in essence; for there is no real bondage of Puruṣa through Samyoga (contact) with Prakriti, except in the lack of discrimination.

But, how, when, and why was it ? The question 'how' is answered by 'lack of discrimination'. The question 'when' is answered logically by 'from the time out of any beginning'. The question of 'why' is answered by 'a cryptic concept'. This is hard to be digested by us. It is for the enjoyment, as well as for the liberation of Puruṣa (Kārikā 21, 42, 56, 57, 58, and cryptically 61 and 66.).

The above conception of Prakriti indirectly makes her all alive with her manifold manifestations. As she is not endowed with consciousness, it might be conceived as mere instinct or blind force of her nature that she is so tended towards Puruṣa. This blind force of Prakriti is alluded to in the Sūtra (III. 58, 59, 61, 63, and somewhat cryptically 69, 70, 73 and 77).

Prakriti is not so innocent as her unconscious nature would suggest. She binds herself (and consequently Puruṣa) with seven forms, three good and four bad (Kārikā 63rd; Sūtra III. 73). Likewise unconsciously she unbinds herself (and consequently Puruṣa) and gets liberated in a single form (way), that is, by means of jñāna or knowledge (ibid.). Thus an appropriate knowledge of Sāṅkhya is the sole means of liberation which is substantially envisaged in the means itself. Thus the means is in a way the end also.

The Sūtra briefly states dhyāna or meditation as the destroyer of attachment (III. 30), or as the stilling of the mind from fluctuations towards its objects (VI. 25). This sort of meditation is accomplished by stopping mental fluctuations (31). This stage of meditation is obtained by (the practice of) three exercises (sādhanās), viz., (i) stoppage (of breath as in Kumbhaka) exhalation (chardi or recaka), and restraint (vidhāraṇa or withholding of breath). The difference of stoppage (Nirodha) and restraint of breath (Vidhāraṇa) has been fully dealt with in the foregoing chapter X, 'Objective of Haṭha-yoga'. It is to be marked that the Kārikā does not stipulate these practices or exercises for the attainment of jñāna or knowledge.

The next exercise is the sitting posture (āsana) which should be steady and at the same time easy and comfortable. This has also been treated of in the same, tenth chapter fully. The Sūtra, however, says later on (VI. 24) that there is no stipulation of stitting posture and that the steady and comfortable (sthira sukha) posture is enough. The third exercise is that of the usual way of life appropriate to one's āśrama (station in life). These are the three exercises for attaining a life of an aspirant (jijñāsu, mumukṣu).

The above three exercises (III. 32 to 35) may be shortened into one (III. 36) detachment (vairāgya) and practice (abhyāsa). Almost all Oriental types of philosophical thinking would stipulate at least this significant exercise as the first and last discipline in this field. This philosophy should have been clear in its essentials so far. The abstraction of thought is limited to a very few items of importance. Prakriti in its ramifications is the world gross and subtle, heaven and earth and hell, or in short matter and mind. We are not called upon to visualize this vastness and elusive grandeur, entrapping us in its intricate meshes. This is one of the abstractions.

The next abstraction is the ever-present Puruṣa manifest in our consciousness separated from mind and its never-ceasing fluctuations. This is of course very difficult. The Kārikā and Sūtra have tried to prove his (the Puruṣa's) existence logically and scripturally. What we are sure of is the mental consciousness internally manifest in our waking hours. We have scarcely ever tried to separate pure consciousness from the mind which the Sāṅkhya authorities affirm is basically material and hence unconscious.

They have displayed that there is sound logic and strong ground to deny consciousness to our mental faculties afferent and efferent and ahaṅkāric (ego) and intellectual. If these internal faculties be unconscious, then who is it that is conscious in us ? None other than Puruṣa. None other than the conscious principle itself. Is it I ? No. (For) I, and Am, and I am, and My, and Mine——are all contaminated with Prakriti-vikriti and thereby ignorance (Kārikā 64th; and Sūtra III. 75).

What is Puruṣa then ? The purely conscious principle totally separate from matter and mind is the Puruṣa. How is it that I appear to be conscious of my surroundings ? It is because such mental impression as this experience is being constantly watched by Puruṣa, the very source of consciousness. How is it to be visualized ? In two ways. One way is to deaden and petrify the mind and then let Puruṣa with his conscious brilliance appear in a momentary glimpse. The other way is to tranquillize the mind by yogic devices and let the Puruṣa be reflected upon the tranquillized mental field as steadily as the yogic device and method will help steady it.

Sāṅkhya is a purely intellectual exercise to grasp something beyond the mental horizon. Liberation consists, as in several Oriental philosophies, in existing without being identified with the body and the mind. It is worth practising, no matter which ever faith one belongs to, whatever ideology one is dedicated to, and in short if one is ambitious enough to arise from the never-ending mundane worries, sorrows, and sufferings. This would appear to be truly a human philosophy conceived, systematized, and propagated by human intellect for human beings. At least, it will generate a real taste for philosophy in our readers.

Philosophical Abstraction
(Contd.)

Visualization of Monistic Vedanta

THE ORIENTAL philosophic systems are generally counted as six in number, although there are more than six. Their treatment usually begins with that of materialistic philosophy known as Cārvāka or Lokāyatika, and ends with that of monistic Vedānta. We have not followed the usual procedure but one of abstract thinking in meditative sequence.

In our realistic approach to the problem of matter and mind, we have found the Sāṅkhya system of philosophic exposition to be simple, clear, and intelligible. The system was also profound with the cryptic introduction of Prakriti and Puruṣa, the two fundamental principles of Sāṅkhya. The logical sequence to such a thought as Sāṅkhya would surely lead to that of monistic Vedānta from the meditative point of view. For, our interest, and particularly our intellectual necessity would like to see the logical union of these two principles, Prakriti and Puruṣa.

This philosophy generally known as Vedānta was enunciated in the Upaniṣads, formalized in the *Brahma-sūtra* of Bādarāyaṇa or Vedavyāsa or simply Vyāsa, illustrated with ample stories in the *Yoga-vaśiṣṭha*, and accomplished in the final form by Ādi-Śaṅkara-Ācārya, and later lucidly presented in the *Pañcadaśi* of Vidyārṇaya and the *Vicāra-sāgara* of Niścaladāsa, etc. This sort of thinking is probably, second-to-none in the field of philosophy. But the practically abstract thought of the conscious principle termed Ātman (individual) or Brahman (universal) is as difficult to grasp and apprehend as Puruṣa in Sāṅkhya.

Likewise, the all elusive māyā of Vedānta is not easily tangible like that of Prakriti in Sāṅkhya. For, our Prakriti is completely metamorphosed, evaporated, and regenerated as māyā in Vedānta; while Puruṣa is expanded in each and every direction of the universe filling up the gaps between Puruṣa and Puruṣas, among consciousnesses, and amidst souls.

The extant monistic Vedānta philosophy appears to have been established mainly on Śaṅkara's interpretation of the *Brahma-sūtra*. This interpretation on commentary is not easy to follow, without being at first well acquainted with the Upaniṣads, particularly the principal eleven ones, besides other Vedic literature. Our purpose might be fulfilled, if we develop it thus.

Vedic exposition of various topics of importance is taken in most Oriental philosophic systems as authoritative and infallible. But the interpretation of it widely differs in one system from that of the other on several important terms, topics, and concepts. It is therefore difficult for us to ascertain which interpretation is the correct one. Nevertheless the Brahma-sūtra is taken to be the correct viewpoint of Upaniṣadic philosophy as regards the Soul, universal and individual, the World, gross and subtle, and Liberation, specified and absolute.

Even in this work of paramount importance, the interpretation differs from one sect to another. But by Vedānta we shall take up the monistic viewpoint as propagated by Ādi-Śaṅkaracārya and elucidated by his successors and many proponents of this type of Vedānta. This philosophy has been deeply influencing the spiritual life of sages, savants, and also people in general ever since. The ostensible cause of this popularity probably stems from the simplicity of its comprehension, no matter howsoever scholarly and erudite its exposition.

In Sāṅkhya philosophy, we have seen how the Self, Soul, or

Puruṣa existing in its original consciousness pure and single is regarded as individually situated within Prakriti, when in bondage, and without it when the liberated person is deceased. Many persons have been, according to the scriptures, liberated up till now; but as yet none has come back from that state of disembodied liberation. Their souls must exist in pure consciousness without, within, anyhow transcending space, time, and Prakriti. Do these souls anyhow intermingle with one another, or ever exist separately? If separated, what separates them? If intermingled with one another, are they absolutely unified without any distinction, or do they still maintain their individuality?

Further on, there are many, many more unliberated souls in Prakriti patent and latent. Are these souls in any way separated from the pure consciousness of those already liberated souls? If separated, what is it that separates them? If not so in principle, are they not existing for ever in one universal consciousness? Sāṅkhya has not answered this sort of question nor has its allied philosophy, the *Yoga-sūtra*, done this. Likewise, the logical schools of philosophy, to be briefly described later on, have not given any plausible explanation. These schools hold of course that consciousness, although an attribute of a soul, is not the inseparable constituent part of the soul; so does the *Pūrva-mīmāmsā* of Sage Jaimini. Even then the question of unification or separation between souls liberated and not-yet-liberated and among their own kinds would naturally pose itself.

Herein monistic Vedānta says that the Soul, whether universal or individual, is one and the same. The Soul as such is absolutely self-conscious, pure consciousness being its very nature. Since mind, matter, or anything of non-soul can never exist in it. It is thus necessarily and absolutely all-pervading.

Then the next question arises concerning the manifestation of this vast universe gross, subtle, and causal. Naturally this philosophy would posit that there is no world existing in solid reality, except in māyic falsity.

Then, what is manifest as the solid world is explained away as mere illusion termed 'māyā', literally what is not (really existing). Now, Prakriti in Sāṅkhya is only inferentially comprehended. Māyā, on the other hand, can be conceived only imaginatively. For the substratum of māyā is necessarily Brahmā, the conscious universal principle whereas the substratum of Prakriti is Prakriti, the unconscious principle, itself. Hence we shall have to employ our power of imagination to grasp this conscious substratum underlying each and every māyic phenomenon.

This sort of piercing of the illusion, transcending of the mere appearance, and realization of the conscious core is not difficult from the imaginative point of view. Several similes are given to illustrate this method of comprehending the fundamental principle of Vedānta which heighten the power of imagination. For example, one mistakes the rope for a snake; the appearance of a snake upon the rope is an illusion; the substratum of this illusion is the rope. As soon as the illusion is transcended, the reality of the rope dawns upon the mind.

One dreams; the dreamland is seen within one's own mind; this is an illusion. When one awakens from this dream, one finds that one's mind was at the bottom of this illusion. One moves a burning torch rapidly in a circle; one sees a circle of flame before one; this illusion was brought about by oneself; when the effort of moving the torch ceases, the illusion also disappears. One places a large mirror in front; when one looks into it, the outer scene is reflected upon it as the inner one; this is an illusion; if the mirror be turned upward, the illusion vanishes.

Similes are brought in to illustrate a unique concept; they are not, however, sufficient for conveying its meaning. Hence we have to visualize the import of such concepts as found in the particular philosophy in its own original context. So the illusion of the manifest world is, when scrutinized well, found, in a word, to be unreal, false and non-existing. The substratum, whatever it be, is there.

The above conception of māyā, illusion, or unreality of the world might astound us with disbelief. But we find, real seriousness in Śaṅkara's interpretation of Vedic and Upaniṣadic lore and knowledge formulated in the *Brahma-sūtra*. We might allege Śaṅkara to be too much imaginative in his interpretation of the said work. But he has given us a lot of references to support his thesis which cannot be gainsaid, so far as the Upaniṣads are concerned.

Consequently, he would be wrong in his conclusion, only if his source, the Upaniṣad, is taken as a piece of imaginative work. The authority of the Vedas and the Upaniṣads is too weighty to be so denied by us. We might re-interpret them, if we like, in consonance with the modern ideology, but the task for us would be stupendous. Hence it would be much better to follow it implicitly and see whether or not it is workable in thought, and if possible, even in the way of life.

As a matter of fact, the real, solid and causeless cause of this world of matter and mind, the Prakriti of Sāṅkhya, fares no better than this māyā. Both of these two ultimate principles are causeless, and, what is more, practically lie beyond our ordinary experience. Both our savants accept the law of Karma operating in this world, real or illusory. Both opine that this world does not vanish till one attains liberation and passes off from this world.

Moreover, both these philosophic systems, one obviously realistic and the other apparently idealistic, do not advise us to visualize Prakriti or māyā; they invariably emphasize the realization of the conscious principles, Puruṣa or Ātman individual and then universal, through śravaṇa, manana, and nididhyāsana; in other words, through study, deliberation, and meditation. It is for the reason that Liberation is obtained only by realizing the absolute identification of one's own self with this conscious principle ever-existing in its natural state of perfect liberation.

Hence, the diametrically different conceptions of the phenomenal world in Sāṅkhya and Vedānta do not present any substantial confusion to an aspirant of liberation. The apparent difference of Puruṣa in Sāṅkhya and Ātman in Vedānta lies in their post-liberation state, and not in their pre-liberation state. For, this conscious principle when erroneously identified with the body and the mind, gross or subtle, causal or conceptual, is in bondage irrespective of its so-called difference in the post-liberation state.

Our bondage is, however, naturally unreal and breakable in the pre-liberation state; knowledge dawning through study, deliberation, and meditation breaks this unreal bondage for ever; so say both the systems. The controversy about the manifest phenomena as real or illusory is only secondary to the prime importance of the existence of sorrows and sufferings, the eradication of which must be the aim and objective of all the aspirants of Liberation. Nevertheless, the revelation or imagination of this world as a mere illusion is worth study and comprehension and visualization. It has proved a short-cut to transcend the world of worries and seek the Path of Liberation full of solidity, activity, and Bliss.

Logical Schools of Philosophic System

Logic is invariably employed in Oriental philosophy to prove the validity of what it asserts and refutes. It is, however, never a sort of free logic. For, in its assertion and refutation, the logic so employed never goes against its tenet, thesis, or conception. It is always favourable to its own philosophy. This would sound commonplace, but the ingenuity of employing logic to support its own views in the Oriental philosophical system is worth admiration and appreciation. If nothing more, it may at least sharpen our intellect and capacity to grasp some abstract idea not comprehensible otherwise.

We are intelligent beings. Our intelligence consists, *inter alia*, of rational or logical thinking. There is logic in the thinking of mankind, crude or polished, unpractised or practised, natural or sophisticated. The difference is in the presentation of logical steps leading to the final conclusion. Generally, we state the conclusion at first, and then give the reason for this conclusion. The reason may be perfect or imperfect according to the right or wrong observation of the relation existing between the conclusion and the reason advanced for this conclusion.

For one's own individual purpose, this sort of brief or shortened process of internal reasoning is enough. Even in the Oriental works of philosophy, we find this short-cut to a perfect form of reasoning, when the mere mention of reason (hetu or middle term) is thought adequate. As for example, Rāma is mortal, because of his being a man; that hill is one that contains fire, because of its emitting smoke; herein the conclusion would of course imply the connection of the middle term (hetu) with both the major and minor terms present in the conclusion. If we like to supply the implied connection, the propositions would run like this:

Rāma is mortal; because Rāma is a man; it is the universal natural law that all men are mortal. Re-arranging these, we get: 'All men are mortal; Rāma is a man; hence Rāma is mortal;' similarly, 'All smokes contain fire; that hill smokes; hence that hill contains fire.' Obviously we are mainly concerned with the conclusion, 'Rāma is mortal' and 'That hill contains fire'; the middle terms 'man and smoke' show the mark (liṅga) of this inference. The statement of the universal law and its application are not often called forth; for, it is taken for granted that the listener or the opponent already knows the law and its application in the brief statement.

The fuller logical process is, however, more elaborate. The conclusion stated first is next followed by the middle term (hetu or cause or reason); then there comes the universal law with an example; this sort of example is meant only to make the law clear. Thereafter the law is applied to the tentative conclusion with the middle term; Finally, the tentative conclusion is made to be firmly established. To state the process: 'Rāma is mortal (pratijñā or promise or proposition); because of his being a man (hetu or middle term); all men are mortal, as Hari, Mohan, etc.; this is termed udāharaṇa (example), but it is the universal law proving the validity of the middle term (hetu). Then the middle term thus proved, the law is applied to the tentative conclusion with the middle term; this is called upanaya (carrying over); as, Rāma is a man, as the example (Hari, Mohan, etc.). Hence, Rāma is mortal' (nigamana).

Finally, we have the nigamana or the conclusion, as given above firmly established. Obviously, this process is seldom used in philosophical works. The disciples accept what the teacher asserts, and take his words for granted and logically established. And in discussion with the opponents, the proponents are seldom interrupted by the former on these patent logical grounds. It is only in some serious works on philosophy that we could have expected this detailed process of argument to convince us. But the author expects us to be conversant with these preliminaries and passes on without any attention wasted on our shortcoming in these niceties.

Hence we are to take these authors for teachers who have already solved these logical problems and presented their accomplished work to us. There is thus nothing we could gain by doubting their competence to do so before writing the work. For it would be like checking grammatical mistakes in such works. As a matter of fact, probably none except the great savants of renown have devoted their time and energy to checking up all these niceties of the logical process as required. Under these circumstances, it would be ostensibly difficult for us to examine the different systems of philosophy methodically and logically to our entire satisfaction. Hence the way open to us would be to accept each system tentatively on its essentials and evaluate it as best as it meets our purpose.

Nyaya School of Philosophy

We have two well-known Oriental logical schools of philosophy; one is Nyāya and the other is Vaiśeṣika. Literally, the first name means logic, and the other signifies 'particular, distinct, or qualified'. Both these philosophies are however, mostly similar and hence are called 'samāna-tantra' or (holding) similar principle or doctrine, as Sāṅkhya and Yoga. For Sāṅkhya and Yoga follow a similar doctrine regarding Prakriti and Puruṣa and Liberation. So both Nyāya and Vaiśeṣika postulate the same doctrine about the world, Soul, God, and Liberation.

Nyāya deals with the valid sources of knowledge extensively through logic, protecting them from various defects, falsities, and fallacies. These sources of knowledge are four in number, viz., perception (pratyakṣa), inference (anumāna), authority (śabda), as accepted in Sāṅkhya and Yoga. In addition, the fourth is comparison (upamāna). It goes without saying that this philosophy is predominantly concerned with an elaborate exposition of inference.

The process of arriving at a conclusion comprises the five steps enumerated above, viz., pratijñā (tentative conclusion), hetu (middle term), udāharaṇa (universal law), upanaya (application), and finally nigamana (conclusion proved and established). The first two steps remain the same, while the succeeding two steps are also negatively viewed. In other words, the reduction of propositions for immediate inference is made through the process of 'obversion, contra-position, obverted conversion, and even converted inversion'.

The third step, udāharaṇa (literally, example), is naturally suggestive of such reduction of a proposition into an obversion, etc. For instance, when we affirm—'All men are mortal', we would naturally obvert it as 'No men are immortal'. This obverted proposition would suggest 'No immortals are men' by contraposition. This would lead by obverted conversion to 'All immortals are not-men'. And when converted into complete and partial inversion, the proposition would assume the formal conclusion as 'Some not-men (not-beings) are immortal, or not mortal' as the Soul, God, the atoms, etc. So much for the formal logic.

The logical method of discussion as propounded by Sage Gautama seems to have greatly influenced the philosophical systems in the East. It has also greatly contributed to rational thinking at least in the field of philosophy. The principal characteristic of Nyāya is not only the formal aspect of logic, but also its material aspect. The universal law stated in the third step, or udāharaṇa, of the logical process is sought to be derived inductively and proved beyond doubt and examined logically.

This is contained in the *Nyāya-sūtra* of Sage Gautama. This work consists of five parts (adhyāyas), each part being divided into two chapters (āhnikas). It deals with sixteen topics (padārthas), out of which the first two, pramāṇa (source of knowledge) and prameya (objects of knowledge) are our prime concern. Like other systems of philosophy, it also states its prime objective in the first sūtra:

"By knowledge (tattva-jñāna) of Pramāṇa (source, means, medium), Prameya (object), etc., the attainment of Nihśreyasa (liberation). . . (is effected)."

If knowledge is what is wanted for obtaining the highest objective in life, it is but proper that the exponent of this system should deal with what he means by knowledge. He has amply done so in his work. The process of reasoning and acquiring the sort of knowledge he thinks imperative for obtaining liberation from sorrows and sufferings has been a perennial source of intellectual discipline ever since.

The practice of meditation may not need all these paraphernalia of logical or valid knowledge described in these aphorisms (sūtras) of the Sage. But the knowledce gained by meditation will have to be tested by the means shown herein, whenever such a test would be called forth for own or others' interest, need, or purpose. For, the human mind is too complicated an instrument to be depended upon on trust without a sort of discipline depicted herein. We may disagree in his conclusive findings about the objects of knowledge, but the way of deliberating over them is of perennial interest for us.

The objects (prameyas) of knowledge are twelve in number, uncomfortably more than what we find in Sāṅkhya, Vedānta and Buddhism. This number must have been the minimum in his estimation, the discussion of which could not be left out without logical consideration. These objects are: Soul (Ātman); body, senses, objects of senses, intellect, mind, and volition (pravritti); fault (doṣa), rebirth (pretya-bhāva), fruit (phala), Pain (duhkha, dukkha in Pāli); and lastly Apavarga (liberation).

These twelve objects are fundamental and must be known through pramāṇa or medium of valid knowledge. Pramāṇa is four fold, viz., perception, inference, authority, and comparison (upamāna). We might wonder at the last item of comparison as a medium of valid knowledge. This philosophy has utilized this medium of knowledge to prove the existence of our past experience as regards desire, aversion, and volition. Instinctively we compare the present object of senses with the past; if it were pleasant in the past, we are naturally drawn towards it; if it were unpleasant in the past, we are repelled therefrom. This proves our existence in the past.

The perception and the authority are almost the same as we find these in Sāṅkhya, Yoga, and even in Vedānta. The inference is what we find in full details. We have already seen how the Sage has tried to show us the method of correct reasoning and arriving at the right conclusion. The method is too detailed to be treated of here. It can be summarized briefly as follows:

> 'To infer the effect from the cause (pūrva-vat); to infer the cause from the effect (śeṣa-vat); to infer generally from the experience, and neither from cause nor effect (sāmānyato driṣṭa); the last inference is said to imply the movement. For example, a certain man starting from one city reaches another city; the sun, rising from the east sets in the west; although the sun's movement is imperceptible, we can easily infer that the sun has moved from the east to the west during the time.

Inferential Conclusion in Nyaya Philosophy

In the preceding section, we have seen how the detailed method of correct reasoning in Nyāya is broadly but significantly classified, a short summary of which was given therein. Now we are going to deal with another classification of like nature, which is well known in the Oriental method of reasoning briefly as 'Anvaya and Vyatireka' or agreement in presence and absence. In Nyāya, this is given as follows:

When the universal law stated in the major proposition is positively related to the major term, the presence of this law is termed 'Anvaya'. For example, 'All men are rational', is a major proposition; this universal law is positively related to the major and thereby middle terms in this proposition. The presence of rationality in men (middle term) is 'Anvaya'; it is materially true; the inference drawn from this is 'Anvayi'.

If the agreement of the law is in the absence, this is 'Vyatireka', and the inference is 'Vyatireki'. When the agreement of the law is found both in the presence and the absence, or related both positively and negatively, this type of inference is called 'Anvaya-vyatireki'.

In other words, the universal law stated in the major proposition (vyapti or covering) must be true materially. Evidently this universal law is based on agreement, either in the presence (anvaya, logical connection) of positive instances, observed and derived inductively; or in the absence of positive instances but in the presence of negative instances (vyatireka), similarly derived; or in the presence of positive instances and also in the absence of such but presence of negative instances (anvaya-vyatireka), similarly derived.

This step (avayava), stated in the universal proposition (udāharaṇa with example or instance) of the five-stepped or three-stepped syllogism, is the most important one in any reasoning whatsoever. Materially and inductively considered, this sort of universal prosition is true. But, when this is doubted or challenged in a discussion (vāda) or argument, tarka (the contrivance of proving the contradictory to be absurd) is employed.

Doubt (samśaya) is of three kinds. Tarka has eleven kinds. Out of these, self-contradiction (vyāghāta), self-dependence (ātma-āśraya), mutual-dependence (anyonya-āśraya), argument in a circle (cakraka), and argument ad infinitum (anavasthā, or no end) are often met with. Such types of Tarka are distortions and should be silenced by counter-tarka, or avoided. For, discussion is primarily conducted for arriving at a legitimate valid knowledge which is of four kinds already mentioned above. These are obtained by perception, inference, authority and comparison. This valid knowledge or inference is further distorted by five kinds of wrong arguments, viz., Jalpa, Vitaṇḍā, Hetu-ābhāsa, Chala, and Jāti.

Jalpa is an argument directed to vanquish the other party without any consideration, whether or not the argument proves the tenet of the other party also with that of his own. Thus Jalpa is a mere distortion of right discussion. When the disputant tries to refute the viewpoint of the exponent anyhow, he fails to see that his argument is proving not only his doctrine, but also that of his opponent. This is Jalpa. It is a sort of unwary refutation.

Vitaṇḍā, on the other hand, is an argument that tries to refute the exponent's view without stating the view of one's own. This sort of position is blameworthy in any serious philosophical discussion, wherein both sides of the question under discussion are put forward and examined from each side for or against it to determine the truth.

Chala is a contrivance of trying to evade the discussion by taking the word in another sense and meaning not intended by the other party. Such a trick as 'chala' would clearly show that the disputant is not competent to proceed in the discussion.

Hetu-ābhāsa (reason like) is an insufficient reason that cannot prove the validity of the assertion or the refutation made in the discussion. Formally it is known in Western logic as 'fallacy', but in Eastern logic this sort of fallacy is found to be material. Fallacy is fallacy after all; the reason put forth is insufficient, of too short or too narrow, or of too large or too wide, a scope of application, or too feeble to prove the proposition under discussion.

Hence such fallacies may be re-arranged and put in the formal logical propositions of invalid conclusion and examined. This sort of re-arrangement of material fallacy may display that it is often the fallacy of undistributed middle or hetu (reason) that causes the material fallacy even in Nyāya.

The material fallacy is like this:

"All bipeds are rational (as men).
All swans (or ducks, cocks, or birds) are bipeds.
Hence, all swans are rational (conclusion)."

The natural law of being bipeds is not co-extensive with rationality. Hence the statement is materially false, untrue, and unreasonable. In formal logic, we know that the conclusion in the second figure is always negative; in none of its moods is the conclusion affirmative or positive. Therein the middle term (hetu) is stated at the end of both the major and minor propositions. If the major and minor terms be affirmative universals as found in the above syllogism, the middle term will be undistributed. So there will occur the fallacy of undistributed middle as hereunder:

'All men are bipeds. All swans are bipeds. Hence, all swans are men (invalid conclusion)'. Evidently the reason of being bipeds is defective (sa-vyabhicāra). Since the reason (middle term) is an affirmative particular in both the propositions, it is not distributed. Hence, the conclusion is invalid. Since the middle term, 'biped', is found not to be distributed, the rationality of men cannot be applicable to all bipeds.

In the formal syllogism, we find three terms, major, middle and minor; three propositions, major and minor, both containing the middle term, one conclusion consisting of major and minor terms; the method of presentation or argument is shown in four figures; each of these figures is given in four moods. By combination, the argument would number 256 in all, 64 in each figure, and 16 in each mood. Out of these arguments, only 19 conclusions are found to be valid formally.

Again out of these 19 valid conclusions, only seven are positive, and the remaining 12 are negative. Out of these seven positive conclusions, only one conclusion (Figure I. Mood I.) is the affirmative universal, the remaining six are particulars. In the rest, twelve, the negative universal conclusions are four and negative particulars number eight. This enumeration shows that there is only one valid affirmative universal conclusion in the entire formal syllogism in Western deductive logic.

Since the arguments presented in the second, third, and fourth figures can be reduced into the first figure by conversion and transposition, the first figure may be regarded as the standard one. The affirmative universal valid conclusion, only one in number and given in the first mood of the first figure, is as shown below:

'All men are mortal; John is a man; hence, John is mortal.' Here we find three terms, mortal, man, and John, which are major, middle, and minor, respectively; three propositions, major, minor, and conclusion, respectively. The middle term, men, is absent in the conclusion.

Thus in ordinary arguments also, the general statement (conclusion) contains only the minor and the major terms, and the middle term (hetu) is often omitted. Hence, such statements pass without examination. We have to accept or reject these on material grounds. This is difficult; for we have to supply the universal relation or law, which is the task of the gentleman, but who makes such statements without it. This is the reason why we often argue for some purpose only; if the purpose is favourably served, we are satisfied with the argument. If not, we try to refute the argument even by tricks enumerated so assiduously in Nyāya.

Even for abstract thinking, some essentials of logical or correct thinking are very helpful. And at the same time one should know what distorts and hampers it. Deductive formal logic is very simple to understand; whereas the method of Nyāya is not so easy to be grasped in a practical manner, for it is a combined method of deduction and induction with example of everyday experience.

Hence, a summary of comparison of the material fallacy given in Nyāya with that of the formal fallacy of Western logic would facilitate the understanding of the former. The latter states: "Undistributed Middle (hetu)"—causes a formal fallacy. The middle term must be distributed at least once either in the major or minor proposition. Such fallacies occur very often and pass undetected or unchallenged.

In the conclusion, the middle term is absent. So we cannot check the distribution of the middle term. This absence makes the checking still more difficult. For example, "All swans are rational" (as men). This is materially untrue. Instead, "All men are rational". In these two propositions, the middle term, 'rational' is 'undistributed'. "No distribution in the conclusion, if not in premises"—This follows from the first or the former. If done so, we shall have the fallacy of illicit process, illicit major or illicit minor, as the case may be. Like the first, this condition also does not arise in Nyāya; for the attack is directed to the major premise as materially false.

"Both premises negative; if so, there will be no conclusion." —This position does not arise in Nyāya; for the attention of both the parties is directed to the universal relation or law contained in the major premise.

"Both premises particular; if so, there will be no conclusion."—This position is also not found in Nyāya.

"Three terms and three propositions; if not, (if more than three), then there will be the fallacy of four."—This is also not found in any of five kinds of fallacy in Nyāya.

"If the major premise be paticular, the minor premise should be the affirmative universal; if not, there will be no conclusion."—Since mostly universals are stated in Nyāya, this position also may not arise.

The purpose of deductive logic in its formal aspect appears to be to arrive at a valid conclusion. The validity of the syllogistic argument mainly rests on the major proposition including the middle terms. If it be materially invalid and wrong, the conclusion, however formally correct, will be materially false or far from truth and purposeless from the viewpoint of Nyāya.

We might discredit logic (Nyāya) as method of correct thinking and of arriving at a logical conclusion. If logic is discredited, we shall have either to depend solely on direct perception through the five senses (pratyakṣa) like the Cārvāka or Lokāyata (materialist), or to accept the authority (Śabda) without question.

The first alternative is held to be totally insufficient, except for direct perception through extraordinary senses born of yoga (yogaja-pratyakṣa). The second alternative (śabda) is often so conflicting that correct method of determining the really intended meaning (tātparya) has to be assiduously sought. This method of seeking conformity (samanvaya) is depended upon in the *Brahma-sūtra* (I. 1. 4) also. Ādi (the first) Śaṅkarācārya in his well-known commentary on this work quotes the second sūtra of Nyāya on the elimination of wrong view (mithyā-jñāna).

Hence, we shall have to depend for correct thinking on some logical rules. The Nyāya school of philosophy is mostly devoted to the method of correct thinking. It is of course elaborate and complicated. We have tried to find out a short-cut to it. Nevertheless, some acquaintance with its essential features is imperative to appreciate the short-cut. The short device is to take up valid forms, which are very few compared to invalid forms. Although we may know the former and even differentiate them from the latter, it is necessary that we should discern the defects in reasoning that make the conclusion invalid.

Philosophical Abstraction

(Contd.)

Short-cut to Inferential Judgement in Nyaya

The barest number of knowables (prameyas) is twelve. These are: Soul (Ātman), body, senses, mind, intellect (buddhi); objects of senses, action (pravritti, through body, speech, and mind), fault (doṣa, the cause of action, viz., rāga, dveṣa, and moha, recognized as the root of all those worldly strivings), rebirth (pretya-bhāva), result (phala or fruit arisen or produced from fault and action), pain (duhkha or dukkha in Pāli), and liberation (apavarga, from the intermediate ten items, body to pain).

There are twelve fundamental items to be known in the logical system of Nyāya. These are 'Soul, ... body, senses, mind, intellect, objects of sense, action, fault, result of action, rebirth, pain, ... and liberation. In short we may count them as three ...'Soul, ... world, ... liberation.' The world (Samsāra) consists of 'body, senses, mind, intellect (body and mind), objects, action, fault (cause of our action), rebirth, result, pain (effect from cause).'

Soul is pure by nature. Gradual elimination of causes will likewise eliminate their effects. When the causes and their effects are completely uprooted, the state of liberation is attained. This state of liberation is the pure substance of soul.

Thus there are ten intermediate fundamental items, namely, 'body to pain' to be uprooted.

Evidently, Nyāya has realistically taken up all the practically known fundamentals, excepting the abstract conceptual entity, soul, including individual selves and God, and the equally abstract thought about liberation. These twelve fundamentals are included in one item, 'Prameya' (the object of knowledge), out of the sixteen topics (padārthas) of Nyāya. The first sūtra says, "By the true knowledge (tattva-jñāna) of Pramāṇa, Prameya, etc. (sixteen in number), 'Nihśreyasa' (the final objective of liberation) is obtained."

Immediately in the second sūtra, Sage Gautama, the propounder of this system, says :

"By the gradual elimination of Duhkha (dukkha), birth, tendency (pravritti), fault, false knowledge, one after another, and the preceding one being eliminated by eliminating the succeeding one, Apavarga (liberation) is obtained."

As mentioned at the end of the preceding section, this sūtra is quoted by Śaṅkara, the propounder of Vedānta, in his commentary on the *Brahma-sūtra* (I. I. 4. Samanvaya-adhikaraṇa). This is, of course, in connection with the elimination of false knowledge (mithyā-jñāna), which is the impediment to mokṣa (liberation). Thus the function of knowledge is to eliminate false knowledge; due to this sort of ignorance, there arises the fault (doṣa) of three kinds, desire (rāga), hatred (dveṣa), and delusion (moha).

This fault generates evil tendencies in some, and in some good tendencies with their inevitable like results. This causes births in conditions corresponding to these results. And the birth is the beginning of all pains. This cycle of ignorance to birth and pain to ignorance never ceases until and unless one eradicates ignorance.

The eradication of ignorance has to be effected solely by one's own efforts in cultivating logical knowledge of the said sixteen topics, including the twelve knowables. It is only through the grace of God (Īśvara), Nyāya says, that man entangled into the mesh of impediments happens to learn the preliminary course of study (śravaṇa), deliberation (manana), and contemplation (nididhyāsana), which gradually and ultimately leads him to apavarga.

The introduction of God, as the creator of the world, is well planned, and ably defended in Nāyya and its allied system Vaiśeṣika of Kaṇāda. The evidence of authority in the existence of god belongs to Śabda Pramāṇa and not to Inference. The main inferential argument advanced for the existence of God is something like the following (as given in the next section).

Short-cut Continues: God

Sāṅkhya says that the creation of the world is substantially the transformation of Prakriti, and that one obtains liberation through discrimination between pure consciousness (Puruṣa) and unconscious mind and matter (Prakriti and its vikritis); and that the fortuitous contact of Puruṣa with Prakriti is the cause of rounds of rebirths. Hence God does not appear at all in this picture.

Yoga, the allied system of Sāṅkhya, in other respects, posits God on the following grounds :

"By devotion to God (the highest and best type of samādhi is obtained)." Then the question arises : "Who is this God, apart from Pradhāna (Prakriti) and Puruṣa? (*Yogasūtra* I. 23 and the commentary of Vyāsa on this sūtra.)

The next six sūtras (I. 24 to 29) and commentary on these sūtras give the following reasons for the existence of God and the actuality of His grace. He does not however appear herein to be the creator of the world. The reasons are based partly on scriptures and partly on imagination and logic :

> God is the particular Puruṣa, who was never in bondage before, nor will be ever so in future ; He is ever liberated, and (hence) ever Good. This ever-lasting most excellent and highest stage of God makes Him 'always God and always Liberated'. The evidence of His existence is provided by the scriptures.

Then arises the next question ; "If this highest stage of God is proved by the scriptures, what then proves the scriptures themselves? It is the Highest being Himself who proves the scriptures."

The logic employed in the commentary is sort of imagination. It is this :

> His (God's) powers (aiśvarya) are such that nothing equals and excels these ... Whoever is the utmost in power is He. Hence, wherever there is the maximum limit of powers, it is God ... Consequently, He whose powers are not cqualled and excelled is God; and He is a particular Puruṣa.
>
> Evidently, God would be regarded in Yoga as the primordially liberated Puruṣa in His pure conscious nature.

"He (God) is the (first) preceptor of (all) the former (teachers) because He is not limited by time." The question would arise how He imparts knowledge to others.

> Wherever there is the maximum limit of knowledge, there is the Omniscient, and it is He, and it is a particular Puruṣa. Although He has no purpose of his own, He has the purpose of liberating beings of world.

So far there is no instance of these supernormal entity. In the last case however, a traditional instance is quoted as follows:

"Thus it is said : 'The Primordial Learned (Ādi Vidvān) Bhagavān Great Sage assuming a form with self-created mind (Nirmāṇa-citta) said (taught the philosophic knowledge Tantra) through compassion (karuṇā) to the sage, Āsuri, desirous of learning it.'' This is an authoritative quotation said to have been cited by Pañcaśikha (the disciple of Āsuri). This Ādi-Vidvān is taken to be Kapila, the founder of Sāṅkhya system, not the Primordial Omniscient Puruṣa, or God.

Now, we find in the Sāṅkhya-kārikā (69, 70, and 71) towards the end, that this,

> Secret knowledge (of Sāṅkhya) was expounded by the great sage (Kapila) ... The sage gave this, out of compassion

> to Āsuri. Āsuri also gave it to Pañcaśikha, who made this Tantra (treatise) larger ... This doctrine (which has) come down through a chain of (traditional) teacher-to-disciple links—was shortened ... by (me) Īśvara-krişṇa...

This information clearly shows that the founder, Sage Kapila, had mysteriously imparted the philosophic knowledge to Āsuri, as quoted in the above commentary by Vyāsa.

The logic advanced in the said commentary to prove the existence of God and His Omniscience is astonishingly unique, which can scarcely satisfy the ordinary mind we possess. So we shall find another way of proving the existence of God in Nyāya.

The attainment of knowledge (tattva-jñāna) is stated in Nyāya to be gradual; this step or stage is helped through the grace of God. What is evidence for the existence of God? The opponent objects to this assumption on the following grounds:

'The existence of God cannot be proved by perception, because He is said to be devoid of perceptible signs; hence He cannot be proved through direct perception (pratyakṣa). He cannot be proved also by the authoritative books, that is, scriptures, because of unrefutable alternatives against it. Is this source of knowledge eternal or non-eternal, the acceptance would go against your (Nyāya's) own tenet. (Nyāya does not take its words as eternal.) If non-eternal, the accepted position would bring the defective argument known as 'mutual dependence'; that is, God is to be proved by scriptures and the scriptures are to be proved by God.'

The objector continues:

> 'The source of knowledge through comparison is not applicable here, because nothing comparable to God is found. Out of four sources, there remains inference only. But in inference, the middle term (hetu) should be covered by the major term (sādhya, God); there is no such term available. Since God cannot be proved by any one of the four sources of knowledge, the assumption of God is invalid.

The exponent (Nyāya) takes up inference and provides the middle term. The faultless middle term (hetu or reason) is the key to any discussion. This should be correctly applied to syllogistic reasoning, which is the logical name of any correct reasoning. This is in a way a short-cut, in any logical discussion, to supply this sort of middle term in the conclusion and then examine it. For, the conclusion contains the minor term (pakṣa) and the major term (sādhya) only ; the middle term (hetu or reason) is very often omitted but implied, understood, or tacitly agreed upon ; if one minutely observes the relation between the minor term and the major term, one will be able to supply the middle term.

Any statement, if general, may turn out to be the major proposition, as 'man is mortal' tantamount to 'all men are mortal'. If one states any particular opinion, as 'John is mortal', this opinion is equivalent to the conclusion of the relative syllogism : 'All men are mortal ; John is a man ; hence, John is mortal.' The examination of the universal relation of man with mortality entails all the paraphernalia of logic or Nyāya. When the middle term 'being a man' bears an intimate relation to 'mortality', the conclusion is certainly correct.

Do we always believe in a correct conclusion so derived logically ? We would hesitate to answer categorically. Ordinarily we try to believe in those things which are purposeful and expected to fulfil our purpose present, or future. In other things we ignore belief or disbelief. We would have absolutely believed in God, if we were anyhow thoroughly convinced that He helps us materially. The Yoga philosophy says (I. 23) in its commentary:

"God, won by a particular kind of devotion, favours him (meditator) by (means of His) meditation (abhidhyāna) only." This phrase is interpreted as 'by that much (meditation) only, not by any other operation' (Miśra). The Nyāya, as mentioned above, regards the fulfilment of preliminaries to philosophic knowledge as the grace of God. But the personality of God does not appear to be the same in Yoga and Nyāya.

Thus God in His pure or unqualified nature would appear to be an abstract conception, indistinguishable from that of the individual soul. It is in His qualified manifestation that the devotional philosophy claims the reality of His direct experience (sākṣātkāra). In monistic Vedānta, as propounded by Śaṅkara in his commentary on the *Brahma-sūtra*, God is scarcely distinguishable from Brahmā. And Brahmā is a comprehensive concept of spiritualized unification of Puruṣa and Prakriti. The supremacy of monistic Vedānta over all other philosophies shows that imagination highly spiritualized and systematized triumphs over all the mental faculties.

Short-cut to Summary of Inference in Nyaya

It so happens sometimes that we come to doubt our own meditative achievement and intuitive insight. It is mostly due to our inability. to dispel the doubt as it arises. It may also be due to adverse criticism made by others. It is for this latter reason that the preceptors of yoga advise us not to divulge the achievement in yoga to others. Nevertheless we cannot keep ourselves from talking on the topic to our friends for long.

It is the Nyāya system, as described by Sage Gautama, that may come to our practical help. We may disagree with his findings about fundamentals, such as God, soul, and liberation, but none may probably refuse to be profited by his systematized inference. It is not only useful in any discussion on a serious topic, but also equally of great use in our deliberation. For, in abstract thought, the helpful guide would always be his system, inasmuch as the elusive thought plays the tricks enumerated by him.

Inference is an important source of knowledge almost in all fundamentals of philosophy. It is briefly inferred from the cause to the effect (pūrva-vat), or from the effect to the cause (śeṣa-vat), or otherwise (sāmānyato driṣṭa), as imperceptible movement. The most used logic is the agreement in presence (anvaya) and in absence (vyatireka), or, if available, in both of these two (anvaya-vyatireka).

The above devices of logic are popular and easy to be employed, examined, and accepted or rejected, as the case may be. The first two, out of the sixteen fundamental topics of Nyāya, are Pramāṇa (source or medium of valid knowledge) and Prameya (object of knowledge), while the remaining fourteen are mostly topics belonging to inferential knowledge. Pramāṇa is listed first, because Prameya is determined or established by Pramāṇas, which are four as already given above: inference is one of these four and substantially the most important.

Prameyas are twelve in number, as enumerated likewise above. Out of these twelve objects, Soul including God, objects of sense, and Apavarga (liberation) are the chief fundamentals in philosophy. The individual soul in Nyāya is, unlike the Puruṣa of Sāṅkhya, an empirical self endowed with consciousness as an attribute. In liberation the soul is said to be entirely without this attribute. Moreover, liberation is the eradication or absence of pain, sorrows and sufferings, rather than achievement of bliss.

Evidently the main concern of Nyāya is with the exposition of inferential method. Is it competent to probe the unknown ? Its method shows that it is. Since almost all systems of philosophy treat of some unknown fundamentals in this universe of conscious, unconscious, and conceptual elements, inference becomes inevitable to prove as well as to defend these elements. And the standard of inference is found to be none other than the method of Nyāya, as propounded by Sage Gautama.

The system of Nyāya is not difficult to follow. The difficulty lies in assimilating the relative and allied items and steps to bear upon the subject of tentative proposition. It is to be marked that nothing in the discussion is taken to be an axiom, a self-evident truth. The axiom, if any, is the rules, so to say, of inference itself. For, these rules of inference are self-evident like the axioms of mathematics. Hence, these axiomatic rules of inference are not difficult to understand and a little practice in discerning and applying these is what is needed. Once practised, the method of inference will be a source of intellectual satisfaction to us.

Thus in Sāṅkhya, Prakriti, Puruṣa, and their contact will have to be separately proved and defended against adverse criticism. In Yoga, in addition to these, the existence of God as a particular Puruṣa, is established through logic. In Vedānta, Brahmā, the unification of Prakriti and Puruṣas as a single conscious entity, is proved logically, supported of course by ancient traditional authority. Devotional philosophy is similarly proved by logic and authority.

In Nyāya and Vaiśeṣika, the existence of God, Self, and liberation devoid of consciousness are logically proved. Amidst these philosophical fundamentals differing slightly or greatly, formally, or materially, doubt may naturally arise as to which of them is real, true, purposeful, and practical. So Sage Gautama takes up 'doubt' (samśaya), one of his sixteen topics, and says that, owing to confusion arisen out of the following five conditions, there arises a certain particular expectation about the thing under observation; this is 'doubt' (samśaya). These five conditions are :

> 1. When one finds similar dharmas (signs, etc.), while one expects a particular dharma, there arises doubt between two alternatives, as whether the distant object is a stump or a man. 2. When several similar and dissimilar dharmas appear, there arises doubt. 3. When conflicting views are found in scriptures, there arises doubt. 4. When irregular conditions of perception are found, there arises doub. 5. When irregular conditions of non-perceptible objects are found, there arises doubt.

Under these circumstances, doubt is inevitable and should be removed by discrimination.

In meditation, doubt (vicikicchā in Pāli, vicikitsā in Sanskrit) is regarded as the weakness of mind and removed by ignoring or not attending to it, as in the Buddha's system. But in ordinary circumstances doubt is to be removed by observation, and contrast. So doubt is a real impediment even to perceptual knowledge. For instance, a new comet (Dhūmaketu) appears on the horizon, doubt may arise in the minds of ordinary people whether it is an old one or a new one. It is only the astronomer who can remove such doubt.

Siddhānta (dogma, doctrine, or established topic or viewpoint) is of four kinds :

1. Accepted in all the systems (sarva-tantra). 2. Accepted in allied systems (prati-tantra), but not in other systems. 3.

Corollaries (adhikaraṇas) derived from already established dogma. 4. Implications (abhyupagama) are those that are implied from the established siddhānta. These may be even known by commonsense.

Then comes inference (anumāna) broadly of two categories—svārtha (for oneself) or parārtha (for others). It is the second category (parārtha) of inference that is so elaborately described in Nyāya. Nevertheless, all these detailed rules and processes of inference may be much shortened and employed in one's own deliberation over some abstract fundamentals of philosophy. Abstract philosophy is never realized vividly in meditation. It is an exercise of intellectual grasp of some abstract thought. If we fail to do so we are not recognized even as novices in philosophy. Hence, for our prestige also, we have to study and learn to use some rudimentary intricacies of Nyāya. This done, we shall be able to follow any system of Oriental philosophy fruitfully.

Parārtha-anumāna is the regular inference consisting, as already described above, of five propositions—Pratijñā (tentative conclusion), Hetu (reason, or middle term), Udāharaṇa (universal law or relation existing between the middle term and the major term, with the citation of some example or instance); these three propositions are enough, but two others are also given in Nyāya—Upanaya (application of the middle term to the minor proposition), and lastly Nigamana (conclusion established).

For example, 1. 'Rāma is mortal'; 2. 'Because, Rāma is man'; 3. 'All men are mortal, as Hari, Mohan, etc.' 4. And Rāma is like other men'; 5. 'Hence, Rāma is mortal'. These are the five propositions, of which the first three propositions are found in the formal syllogism inversely: 'All men are mortal; John is man; hence. John is mortal.' This is in the first mood of the first figure; 'mortal men, John' are major, middle, and minor terms, respectively.

But in philosophical discussion and works, we may find very often a shortened form consisting of 'conclusion with reason (hetu)' as 'Mohan is mortal, being man'. Here we have all the three terms, minor, major, and middle, respectively. From these essentials, we can construct all the five propositions. If we disagree with the conclusion, we shall have to find fault with the middle term 'man'. And, it is not expressed, we should ask, 'why?'

In Nyāya, discussion about God would be something like this :

> God exists. Why? He exists as the creator of the world. Why, creator? All accomplished products (kāryas) presuppose a doer (kartā). What are the products? The world. How is the world a product? The world is made up of parts, as a pot. What are these parts made up of? Of assembled substances. The intermediate larger and larger products also prove that the world is the product presupposing a doer (an efficient cause), that is, the creator. Thus the existence of God is proved.

Evidently, Hetu or the middle term is the observation of the world as the product presupposing its Doer. We might say that the world is made by nature. Nyāya objects to this and says that nature (Prakriti) is unconscious and unintelligent so that nature cannot produce by itself such complicated and perfect world. If we advance the theory of energy, blind force, evolution, gravitation, etc., Nyāya would put the question, whether the force is conscious or unconscious, intelligent or blind, purposive or purposeless. Logical arguments would silence us in no time.

Paraphernalia of Inference in Nyaya

We are living in a highly developed scientific age of modern times. Our acient sages and savants were greatly handicapped by the unavailability of scientific data so plentiful now. They had, therefore, to build up their philosophic structure on empirical guesses, observations, and concatenations. Their shortcomings in the information of scientific data observable in their works move us uneasy and at times even nonplussed. But in all other respects, their works are a masterpiece in the specific field of knowledge worth the admiration of our present generation.

Philosophic discussion has become outmoded long since.

But the way to arrive at a sound conclusion can never be out of date. If we feel that we need it, we can find it in Nyāya, a ready-made frame of logic, almost invariably followed in Oriental philosophic systems. The question would arise : 'Is it useful in meditation?' It is not during the period of absorption, trance, or samādhi; for, deliberation by means of mental speech and concept ceases therein. But, when coming down therefrom, retrospection over the meditative experience is inevitable. This may descend to the deliberative level, in spite of oneself.

To resume the subject under study, the logical frame of five or three propositions (avayavas) described above is further augmented by 'tarka' or argument. This important element of Nyāya has gained so large a ground in discussion that the debated portion of Nyāya has come to be regarded simply as 'tarka'. In discussion, tarka employs both positive and negative obverted and converted, anvayi and vyatireki (agreeing in presence or absence). So attention is directed to check it in its likely pitfalls, eleven in number, which are :

> Vyāghāta (self-contradictory); Ātma-āśraya (dependent only on itself); Anyonya-āśraya (dependent on each other; for example, to try to prove the existence of God on the authority of Scriptures, the Scriptures on their revelation by God; if done so, neither is proved; for this sort of Tarka is defective;); Cakraka (argument in a circle; one depending on the second, this second on the third, the third again on the first; if done so, nothing is proved;); Anavasthā (not conclusive; one depends on the second, this on the third, this on the fourth... so on and so forth to infinity; this sort of Tarka is also defective; for, nothing is proved thereby).

The above five kinds of defective tarka are often met with in philosophic works; the exponent guards his own propositions from these and refutes others' propositions on these grounds, if they commit them. The remaining six kinds are as follows: 'Pratibandhi-kalpanā (applicable to both the parties exponent and opponent); Kalpanā-lāghava and Kalpanā-gaurava (simpler and more complex suppositions, respectively); these two kinds of

Tark are often seen shortened as 'Lāghavāt and Gauravāt' (because of being simpler, and uselessly more complex, respectively).

'Utsarga (general rule); Apavāda (particular rule of exceptional case); Vaijātya (a unique kind). These tarkas protect the legitimate conclusion of siddhānta from being vitiated by distortions. Accordingly, tarka displays some alternatives hypothetically and shows that the likely alternatives would present some of these defective arguments. The main function of tarka would thus appear to help establish the legitimate conclusion firmly.

Moreover, tarka tries to dispel doubt in all the four sources of knowledge. For example, tree-stump is seen at a distance; doubt arises whether it is a stump or a human being, its height causing this doubt; then tarka is employed to find signs similar and dissimilar, favourable and unfavourable, to each and thereby decision is made—'It is a stump, and not a person.'
This is an example of 'Pratyakṣa Pramāṇa' or direct perception.

Doubt (vicikitsā, vicikicchā) is a great nuisance in meditation as mentioned above. It cannot be eliminated by mental deliberation; for, mental speech is itself an impediment to meditation. It is said to be eliminated by ignoring it or paying no attention to it whenever it arises. In the Pāli suttas we find that doubt is a mental weakness in meditation. For the endeavour of collecting and centralizing the mind is a mental discipline; we want to escape from its control; so we resort to doubting the efficacy of meditation itself.

Similarly, in an intellectual discipline, all sorts of doubt arise, a pretext to escape this control. The best way is to continue the study and later on to find legitimate means of accepting or rejecting it through tarka.

As already explained the sixteen topics of Nyāya include 'Nirṇaya (conclusion, decision), Vāda (discussion in order to exmine and thereby firmly establish the doctrine), vitiated by Jalpa (argument to vanquish the opponent anyhow), Vitaṇḍa (argument without stating the doctrine of one's own), and Ghala (a distortion of word, meaning and intention). The last three kinds of argument are not rare but frequent. When we are faced with these tricks, we feel annoyed. If we could detect these in the manner as described in Nyāya, we would not be offended, but instead elated by these and their discovery.

The most interesting features of Nyāya are the last three topics, viz., Hetu-ābhāsa (fallacy), Jāti (quasi-fallacious propositions), and lastly Nigraha-sthāna (spot of defeat in discussion). These are of five, twenty-four, and twenty-two kinds respectively.

Hetu-ābhāsa is all material fallacies in Nyāya; we shall have to examine the propositions and find out whether they are materially true or false. For, formally they will seem correct. Nevertheless, we can place some formal propositions with these and clearly show that the contention is formally invalid. For example, suppose, we state: 'Men (all men) are rational.' The opponent brings in a fallacious argument as: 'Swans (all swans) are rational. Why? Because, swans are bipeds as men.' Herein we find a defective fallacy (sa-vyabhicāra), which is materially untrue, for, swans are not rational.

All the five kinds of hetu-ābhāsa occur due to defective hetu or reason (middle term in formal logic). The defective nature of hetu may be displayed by putting it in the second figure of the formal syllogism. We know that in all the four moods of this figure there cannot be any positive or affirmative conclusion. So we shall be free to present the fallacious nature in any way we like. For example, if one maintains; 'All swans are rational as men. Why? Swans are bipeds like men.' Hetu is 'being bipeds' herein. We take up the Hetu and display—'All men are rational; all men are bipeds; hence all bipeds are rational (invalid conclusion). Again, 'all men are bipeds; all swans are bipeds; hence all swans are men (invalid conclusion).'

The former in the above display has the term 'men' as its middle term (hetu); this is in the third figure; it cannot contain any universal term in its conclusion. Herein we find the fallacy of illicit process occurring; for the term 'bipeds' is not distributed in the proposition and therefore cannot be distributed in the conclusion.

The latter display is in the second figure; it can never give an affirmative conclusion; herein the fallacy of an undistributed middle would occur; for the middle term 'bipeds' is not distributed. If the middle term be replaced by 'rational', the same thing will occur as; 'All men are rational; all swans are rational; hence all swans are men (invalid conclusion).' It is also in the second figure; this can never contain an affirmative conclusion.

The remaining four kinds of hetu-ābhāsa are: 'Viruddha (contradictory); Prakaraṇa-sama or Sat-pratipakṣa (hetu covering its opposite also, this is a sort of 'fallacy of four' terms or propositions); Asiddha or Sādhya-sama (unproved middle or reason); and Kāla-atīta or Bādhita (disproved by other sources).

The above five kinds of hetu or reason are defective, fallacious, and inefficient to prove any proposition or syllogism validly. These are shown to warn us against the confusion they may cause in discussion. When we fail to differentiate valid from invalid conclusions and right from wrong ways of arriving at them, we become dissatisfied with logic and discredit its findings. When logic is shelved and left unused for long, nothing of value or importance in philosophy can be internalized.

Blind faith in scriptures may bear some desirable or undesirable fruits in spite of ourselves; but such faith in philosophy may not bear any fruit at all. The latter source of knowledge can be fruitful only if it is appreciated intellectually. This sort of appreciation presupposes an acquaintance with logic which the philosophic works invariably deal with. Almost all the philosophical abstractions are found to be assiduously and logically established against rival systems. And an intellectual grasp of the logical discussion found in these works gives us an opportunity to evaluate abstract thoughts given as fundamental tenets in them.

By the by, we may wonder at the conflicting theories held, contended with, and maintained about these abstractions in different systems of philosophy. Our wonderment increases still more, when we find that these systems know each other quite well. The auspicious beginning (maṅgala-ācaraṇa) of these systematic works indicates that whatever is dealt with therein is for the most excellent objective of human aspirations culminting in liberation. As such, these works are at least the mature bonafide thought of the authors of these treatises, systematised as best as the vogue of the time for such philosophies demanded.

Under these circumstances, we should take up these philosophic works for the exposition of the truth which their authors conceived, upheld and propagated as real. However conflicting they might be in their dogmas and methods of exposition, these works advocate yogic means to attain the objective of liberation invariably. Nyāya-sūtra (IV. II. 38) says:

"By the practice of the specific Samādhi (one obtains the knowledge of liberation)." Further on, the sūtra (ibid 42) makes it clearer:

"The precept of yogic practice (is to be followed and conducted) in a forest, a cave, a river-bank, etc." (IV. II. 42.) "For this purpose (one is to effect) the purification of the self by the practice of 'yama and niyama' (common and particular rules of conduct—commentary) and also by means of yoga and spiritual devices." (IV. II. 46.) The commentator, Vātsyāyana, expands it further: "Again, the penance (tapa) is Prāṇāyāma, Pratyāhāra, Dhyāna, and Dhāraṇā." This is obviously a regular course of yoga.

If so, what is the use of all these logical ramifications? We find the answer to this question in the subsequent five sūtras (IV. II. 47 to 51), the brief gist of which together with the commentary is as follows:

> To grasp the spiritual knowledge, one is to study and retain it. Practice is the constant action of studying, learning and thinking. To mature the knowledge, one is to conduct discussion with the learned. The maturity of knowledge means the eradication of doubt, the comprehension of meaning not well understood before, and the conclusive knowledge of the established thing after duly examining it. This is the purpose of discussion.

Such a discussion, given herein as 'samvāda', but popularly known as 'satsanga', is highly praised in all the Oriental philosophies and religions. But the logicians' out-look is a bit different. The gist continues.

> The aspirant, in order to conduct discussion (samvāda), should seek the Guru (preceptor), disciples, colleagues, and savants of excellent aspirations who are not of envious nature.

> If he be desirous of higher attainment, he should avoid assuming the role of an opponent.
>
> He should even employ the stratagem of Jalpa and Vitaṇḍā (defective argument with the intention of winning) for the protection of spiritual knowledge, like the protection (the plot of) growing seeds with thorns, against evil-minded antagonists.

At any rate, this sort of mentality of using unfair means in debates for the sake of defeating the opponent cannot be creditable to any system of philosophy. It will be recalled, as mentioned above, that these two arguments refute the exponent's doctrine without establishing the opponent's own doctrine. This is logically held to be unfair. Nevertheless, we cannot denounce the logical method of inquiry wholesale; for, this sort of denouncement will be tantamount to discrediting our own intellect and rationality. Hence, some acquaintance with the loop-holes and spots of defeat in the logical discussion might be made in the next section.

Philosophical Abstraction
(Contd.)

Commonsense and Logical Thought

IN THE preceding sections of this Chapter, we have tried to show how philosophic abstractions are formulated, conceived and realized through imagination. These are, so to say, neither concrete to any of our senses, nor tangible as a psychic verity; these are, however, conceived as philosophic necessities and hence abstract. As abstract concepts, these are never tangible in any meditative state. Nevertheless, once conceived as philosophic necessities, and established by logical ingenuities free from defective arguments and spots of defeat' as in Nyāya (to be treated of later), they are believed in and tried to be realised.

For example, the world is manifest and concrete; it is seen to be changing from moment to moment; we take this for granted that such a change is natural, that is, inherent in the world, and could not have been otherwise. This sort of complacency cannot, however, remain undisturbed for long. Some among us must have been dissatisfied with this complacency; for, they tried to find out what lies behind these changes; besides, there might have been folklore and stories about this world and its origin extant in the then society. These folklore and stories must have ranged from mere hearsay to revelations.

Revelations, even if doubted and contested in the beginning, were handed down from generation to generation and became respected traditions and thence authorities. These were not, however, free from mutual discrepancies. Accordingly, doubt arose. Some who were dissatisfied with this tried to think out the world and its workings from the very beginning. How it was done is simply given as 'tapas' or penance in the revealed traditional works. When this penance had purified the mind, the result might have been either a further probe into the unknown, or the discovery of a rational method of investigating and arriving at the truth whatever it might be.

Thus penance resulted in a further probe into the unknown on the one hand, and discovery of the rational method of investigation on the other. The former sort is known as that of yogins' or sages' (experience) which is beyond the purview of our logical examination. The latter sort of investigators are practically the logicians, who have tried their best to examine the knowledge given as the truth. This endeavour has resulted in the production of the method of logical reasoning, which is an excellent tool of exercising our intellect along rational lines.

So long as the experience of yogins or sages remains merely their own unique experince, it is generally beyond logical examination. When it is formulated or systematized as knowledge, it is open to logical examination as any other philosophic knowledge worth the name. It appears that the logical method was primarily devised to help commonsense fall in line with the logical thought of our savants. But as it grew and developed, it became too sophisticated for commonsense to follow its intricacies fruitfully. Nevertheless, it exists and will exist as long as our intellect endures and will do so. Hence we shall have to know, learn, and use it in any philosophical pursuit.

Why should we know something of this method? If we fail to do so, we cannot hold fast any truth for long. Either doubt may arise somehow about the truth, or some casual discussion may disclose our shortcoming in understanding what we had held so far so long as the truth. It might have been clear from what we described in the preceding sections in this Chapter that a simple statement of any assertion does not constitute a philosophic verity, except when an effective reason is given to substantiate it.

For instance, someone asserts: 'John is mortal (subject to death).' Similarly another may assert: 'John is immortal.' Neither proposition is proved with these simple assertions, if the precise reason is not given for each assertion.

It is to be marked that in Nyāya almost all syllogistic (logical) propositions are universal; as 'Words (śabda, meaning all words) are non-eternal, because words are produced as pots' (are produced through efforts). In its opposition, another says: 'Words are eternal, because words are formless as the sky.' This controversy about the non-eternality (anityatā) and eternality (nityatā) of words (śabda) is hotly discussed in Oriental logic, which would seem to us preposterously useless. But the proponents of Vedic rituals (mīmāṃsakas) try to prove the eternality of Vedic injunctions and knowledge with that of words, not only Vedic but also mundane; and the philosophy of Mīmāṃsā (Vedic rituals) is one of the most respected systems of Oriental philosophy.

By the by, the principal systems of Oriental philosophies had been collected and presented in two treatises long before. These are briefly given below. A brief treatment of these philosophies may disclose the verity of what we have been discussing so far.

Principal Systems of Philosophies in Collections

Before dealing with the 'defective arguments and spots of defect in Nyāya' as proposed in the preceding section, some reference to the collection of principal philosophies would be relevant and interesting. As otherwise, the defects and spots treated of in Nyāya might be taken as superfluous or of little interest and importance. The briefing of these philosophies may show how the logical method is playing a determinant role in them.

The *Collection of Six Philosophies* (Ṣaḍ-darśana-Samuccaya) in eighty-seven stanzas written by a Jain savant, Haribhadra Sūri, appears to be the first attempt at presenting the gist of the principal philosophies. This brief work is ably commented upon in a prose work of 1252 verse equivalents (an Anuṣṭubha verse contains 32 syllables). This work treats of seven philosophies, but makes them six by combining Nyāya and Vaiśeṣika into one (stanzas 78 and 79). The order of treatment of these philosophies is as given below:

> Bauddha, Naiyāyika (Nyāya), Sāṅkhya, Jaina, Vaiśeṣika, and Jaiminīya (Mīmāṃsā)—(stanza 3) and Lokāyata (Cārvāka)—(stanza 79).

It is strange that the work does not mention, nor treats of, monistic Vedānta expounded in the *Brahamasūtra* of Bādarāyaṇa or Vyāsa and commented upon by Śaṅkarācārya. The commentary (ṭikā), however, gives us a unique version as:

> Some of the disciples of Jaimini are the proponents of Uttara mīmāṃsā, some are the proponents of Pūrva-mīmāṃsā. Therein the proponents of Uttara-mīmāṃsā are Vedāntins. They, being busy in propagating the doctrine of the solely non-dualistic Brahma (Kevala Brahma-advaita), and searching the contrivances (yuktis) for refuting the word-meaning, establish themselves in the element of indefinable (anirvācya) ...those devices, however, not being mentioned by the author (sūtra-krit), have not been dealt with herein for fear of this work becoming larger. Those who are interested should know them from the (work entitled) *Khaṇḍana-mahā-tarka*.

The auspicious beginning of this brief work shows that the author is a follower of Jainism. His impartiality at least in his assignment of stanzas to different systems in comparison with that of Jainism may be discerned as shown below:

> Stanzas assigned to Buddhism 8 (4 to 11); 21 to Nyāya (12 to 31); 11 to Sāṃkhya (33 to 43); only 15 to his own doctrine Jainism (44 to 58); 10 to Jaiminīya or Pūrva-Mīmāṃsā or doctrine of Vedic Rituals (68 to 77); and even 8 stanzas to Cārvāka or Lokāyata, the scape-goat of all other Oriental philosophies and religions (79 to 86 stanzas).

The commentator or annotator of this brief work is Maṇibhadra. His auspicious beginning expresses great respect to Haribhadra Sūri, the author. Commenting on the last word 'su-vicāra-vān' (very wise) of the 44th stanza, he has given a very remarkable quotation as follows:

> This word is purposeful, because other philosophies do not appreciate the site of reasonable thought (vicāra-padavīm), as it is said; 'The Purāṇa (mythological scriptures), the moral rules of Manu (Mānava dharma), the Vedas with the (six) auxiliary members, and the therapeutic scripture (Cikitsā, Āyurveda)—these four are (taken as) established by commandment (Ājñā-siddhāni), and are not to be killed (refuted) by logical reasons (Hetubhir).'
>
> But the Jaina says (to this):
>
> They do not think that there is something to be said (on those topics). If it be the defectless gold, why do they fear (or are afraid of) examination (by logic)?'

The importance of logic is observable even in this small treatise. The commentator has devoted a comparatively larger space, about one-fourth of the entire work, to Nyāya. He has dealt with the Jāti (defective argument) and Nigraha-sthāna (spots of defeat) in full detail.

Another well-known work is the *Sarva-darśana Saṅgraha* (collection of all philosophies) written by an erudite savant of monistic Vedānta, the author of *Pañcadaśi*, a small anthology of fifteen treatises on Vedānta. The name of this savant is Madhvācārya, later on known as Vidyārṇaya. His younger brother is understood to be Sāyaṇācārya, the famous commentator of the Vedas. It is obvious that his family was called Sāyaṇa, a general name, and so he writes his name as 'Sāyaṇa-mādhava'. His later name, Vidyāraṇya, is familiar to lovers of monistic Vedānta.

This collection contains sixteen philosophies, including nine generally known, viz., 1. Cārvāka; 2. Bauddha; 3. Ārhata (Jainism); 4. Aulukya (Vaiśeṣika); 5. Akṣapāda (Nyāya); 6. Jaimini (Pūrva-mīmāṃsā); 7. Sāṅkhya; 8. Patañjala (Yoga); 9. Śaṅkara (Advaita-Vedānta or monistic Vedānta). The names of the remaining seven are: 10. Rāmānuja (Qualified

Monism); 11. Pūrṇa-prajña (Dualistic Vedāntā); 12. Nakulīśa-Pāśupata (Śaivism); 13. Śaiva (Śaivism); 14. Pratyabhijñā (Śaivism said to be prevalent in Kashmir); 15. Raseśvara (Medicinal Mercury); and lastly 16. Pāṇini (Sphoṭa).

To remove the confusion of the varieties of Vedānta, the intermediate five (10 to 14) may be classed along with monistic Vedānta; for, the former can be easily learnt with reference to the latter; and the latter, monistic Vedānta, is much more detailed in this work. Moreover, by Vedānta, we generally take it for Śaṅkara monistic Vedānta. The order of treatment of these philosophies in this work is:

> 1., 2., 3., as shown above; then, 10 to 14; 15. Raseśvara; thereafter 4., 5., 6., 16. Pāṇini (Sphoṭa); and then, 7., 8., and 9. Śaṅkara (monistic Vedānta) towards the end.

Thus the work beings the treatment with the philosophy of Cārvāka or materialism and concludes it with that of Śaṅkara's idealism. If the order of this collection is compared with that of the first collection, we find a total disagreement. The purpose of the ordering of philosophies in the second collection is rather evident at its first reading as follows:

The learned author of the second collection—*Sarva-darśana Saṅgraha*—takes up at first the Cārvāka philosophy (materialism). This philosophy accepts, as the source of valid knowledge, sensual perception only. It does not accept inference, as such. He then presents the Bauddha philosophy and makes it refute the Cārvāka position on this topic of inference. The validity of inference is then proved. The Bauddha philosophy does not admit of any permanent immutable entity and says that everything is in a state of flux.

So he introduces the Ārhata (Jaina) philosophy to refute the theory of flux with respect to 'Soul'. The principal logic of this philosophy is 'Syād-vāda' or conditional proposition of seven facets (sapta-bhaṅgi-naya). To refute this logic, he brings in the philosophy of Rāmānuja, who has propounded, as against the monistic Vedānta of Śaṅkara, the qualified monistic Vedānta. But he takes up the dualistic philosophy of 'Pūrṇa-prajñā'

(Madhvācārya) and makes it refute the position of the three facets, as posited by Rāmānuja.

It is to be marked that both these savants, Rāmānuja and Madhvā, are the propagators of Bhakti (devotion) cult centred in Lord Viṣṇu, conceived as the Supreme God. The Bhakti cult regards the devotee as the 'dāsa' (slave) or completely owned servant of the Divine object of devotion. This relation of the Lord and the servant in the Vaiṣṇavite or Viṣṇu's Bhakti cult is resented in the Śaivite or Śiva devotion cut. As there are different names of Lord Viṣṇu, for example, Nārāyaṇa, Vāsudeva, Rāma, Kṛṣṇa, etc., so there are of Lord Śiva, as Paśupati, Īśvara, Maheśvara, Mahādeva, Rudra, Śaṅkara, etc.

So this resentment is made to be voiced by the philosophy of Nakulīśa-Pāśupata, a sect of Śaivites. Nakulīśa is the propagator of this particular philosophy; hence the designation of his name is added to this Pāśupata philosophy. One of its characteristics is 'Viśeṣa' or the criterion of the difference of its fundamentals compared to and contrasted with those of other philosophies, as follows:

For example,

> Elsewhere the removal of pain is the end of pain (duhkhānta); but herein is the attainment of supreme divine power as well. Elsewhere the yoga results in Kaivalya (liberation in the Śāṅkhya and Yoga), but herein it results in the supreme divine power and the end of pain. Elsewhere the (ultimate) cause is relative, but herein God (Śiva) is the absolute cause alone.

This last point is criticized by a rival sect; and the author, Madhvā, presents the philosophy of Śaiva to criticize the preceding sect on this point.

This Śaiva philosophy holds that God (Śiva) is not absolute (nirapekṣa) but relative (sāpekṣa) to morally fruitbearing actions of individual souls (jīvas). This condition evidently limits the freedom of God in creating the world. This limitation presents a vulnerable point to another sect of Śaivites, 'Pratyabhijñā', which, the author brings in to refute the former. Literally this word means 'recognition'; technically it means the realization of the identity of the individual self or soul with the highest and perfect God.

This Śaiva cult regards God as the creator of the world through His will alone, totally independent of any material cause whatsoever. Since the God established by scriptures is identified as the nature of individual selves or souls, 'Pratyabhijña' or recognition alone is enough to know the truth. The truth is God (Śiva); everything exists in Him; this variety of everything is the manifestation of the will of God alone; this manifestation is like the reflection of objects upon a mirror (avabhāsa, pratibimba, bhāva, darpaṇa, respectively).

God is self-illuminating; His illumination is being constantly reflected in the individual souls; but due to Māyā (blurredness), it is only partly reflected; hence for the perfect relection (realization) of God, the method of 'Pratyabhijña' (recognition) is employed. Like the concept of 'Māyā' taken from the monistic Vedānta, this philosophy has borrowed the logic of five propositions from the Nyāya to prove its thesis. This philosophy, briefly speaking, relies for the attainment of its objective solely on the theory of this direct recognition. This is the eighth philosophy.

This is the order of eight philosophies placed by our savant, Sāyaṇa-mādhava or Madhvācārya, each preceding one being refuted on a symbolic tenet by that of the succeeding one. The symbolic refutation, however, serves as a connecting link between the preceding and the succeeding philosophies, so it appears; for the treatment of each philosophy is full of discussions with other contending philosophies on principal topics mostly on logical lines. Hence, this collection evidently presupposes an acquaintance with logic or Nyāya.

Rasesvara Philosophy or Search for Immortality

The *Sarva-darśana-Saṅgraha* of Madhvācārya, as mentioned in the preceding section, has treated and placed Raseśvara in the ninth place in the order, in which he has arranged the sixteen philosophies in his collection. There is the science of medicine and therapeutics, called 'Āyurveda', and included in the Vedāṅgas or Vedic auxiliaries; the pharmaceutical preparation of metallic drugs, especially in the medium of mercury, is generally known as 'rasa' or mercuric drug. But the philosophy of Raśeṣvara, or the lord of Rasa, is unique in itself. How does it come into the field of philosophy? It is a question hard to answer.

This philosophy however, is taken to be followed by a sect of 'Māheśvaras' or Śaivites. All these four schools of Śaivite philosophy, viz., Nakulīśa-pāśupata, Śaiva, Pratyabhijña, and this Raseśvara, hold as their tenet the unification of individual souls with God (Śiva). But the last, Raseśvara, is unique in holding that 'Liberation while living' (jivan mukti) is obtained only by immortalizing the body (piṇḍa-sthairya).

Almost all the Oriental philosophies posit two states or kinds of liberation; one of these is 'videhamukti' or liberation after the dissolution of the body; this state logically follows the state of 'liberation while living' or 'jivan mukti'. The process is like this: an aspirant to liberation performs the preliminaries to it; he applies himself to grasp its external and internal imports and tries to realize them. By dint of moral, philosophical, devotional or yogic discipline and labour, the aspirant all of a sudden becomes aware that he is liberated.

His body is, however, alive as it was before; he finds himself living; by force of habit, he carries on his routine works; he can even plan, direct, and execute highly complicated jobs, as an expert or a leader in the practical field; but he feels himself liberated nonetheless. This sort of state is technically known as 'liberation while living' or 'jīvan mukti, or mukta' in Sanskrit. This state is challenged in Raseśvara.

Accordingly, this philosophy holds that this sort of liberated state is possible only in an immortalized body. By the immortalization of the body, it means the building of the body into a model of strength, firmness, soundness, and youth free from disease, infirmity and death. This sort of model body is called 'divya deha'. Had it not been so seriously discussed in this reputed collection, we might have passed it over with little attention. Let us look into it closely.

The discussion is like this:

> Now there is the way of 'Jivan-mukti', or liberation while living, in systems other than this (Raseśvara). Hence this sort of assertion (of yours) is not logical. (To this objection, the exponent of this doctrine says:) No, because in the six

> philosophies also (real) liberation is claimed (to be attained) only after the dissolution of the body (videha-mukti); hence, belief therein (in jivan-mukti) being unavailable, there cannot be any inclination (to follow the way) free from doubts. Thus it is said in the Rasārṇava:
> 'In the six philosophies also, (real) liberation is shown only after the dissolution of the body (videha-mukti); this liberation is not seen as clearly as a fruit placed upon the palm of the hand; hence one should protect (try to immortalize) the body through (the use of) Rasa and Rasāyanas.' (Rasārṇava in Raseśvara of *Sarva-darśana Saṅgraha.*) Now, (asks the opponent) how is it that the visible body is (being said to be) eternal, because what is the object of vision is subject to destruction?
>
> Don't think so (answers the exponent). Although the body consisting of six sheaths (kośas) is perishable, the body treated with mercury and mica (rasa or pārada and abhraka) created by Hara and Gauri (God and Goddess) is (becomes) imperishable. Hence, the yogin who wishes to obtain 'liberation while living' (or jivan-mukti) should first obtain the 'divya' (divine) body . . . (through Rasa). The mixing of these two (metallic drugs) is the destroyer of death and poverty.

This sort of reliance on the efficacy of mercury, capable of turning iron (loha) into gold and at the same time the natural body into the supernatural (divya) body, appears to be the belief of this unique philosophy (Raseśvara) smacking of alchemistic craze of the Middle Ages. Nevertheless, the Āyurveda together with Rasa and Rasāyaṇa claims to be of ancient origin in medicine. The concept of enjoying eternal life (bhukti) with liberation (mukti) in Raseśvara is incompatible with almost all other systems of Oriental philosophy.

But Raseśvara, as described in this collection, goes on to enumerate those siddhas who had or have accomplished this feat of possessing imperishable bodies. It says:

> It is very little what has been said (so far). There are many among Devas, Daityas, Munis, and Mānavas (Devas,

> Demons, Sages, men, respectively), who, possessed of Divya (divine) body gained by the power of Rasa, dwelt in the state of 'Jivan-mukti, (liberation while living); so is heard (we hear) in the Raseśvara-siddhānta:
>
> These (possessors of immortal bodies) are Devas, some of whom are Maheśa and others; Daityas with Kāvya (Śukrācārya) and others; Munis like Bālakhilya and others; Kings as Someśvara and others; and Govinda-Bhagavat-Pādācārya (the immediate Guru of Śaṅkarācārya), Govinda-Nāyaka, Carvaṭi, Kapila, Vyāli, Kandalāyana—these and many other Siddhas roam about, as 'Jivan-Muktas' (or liberated ones while living), having gained the body constituted Rasa, and been renowned in the stories connected with this (Rasa).

To our dismay, the author of the collection, Madhvācārya, has added no remark to this quotation of the list of at least the last seven siddhas, who are said to have profited by the use of Rasāyaṇa.

In this context, a little talk with a sādhu (hernit) the author of this research work had many years, ago would be interesting. It was in Muktinātha, a site of pilgrimage in the Himālayas, situated in the Northern Middle-West region of Nepal. The sādhu was of middle age, wandering type and healthy appearance; the talk was a sort of satsaṅga. At the mention from me to him that 'videha mukti' (liberation after demise) was obtained after bodily death, the sādhu smiled and said: "How is it (this sort of Mukti) possible, when the body is dead and left behind? The body should also totally disappear with liberated one." This was a surprise; for the concept of bodily disappearance at total liberation was not compatible with the current notion. The sādhu, however, believed this firmly. This is, so to say, quite in keeping with what we find in the Raseśvara, viz., 'Liberation of Self-cum-Body'? or 'No Body, no Liberation'; or by implication 'Total Liberation needs Total Disappearance of the body.'

To resume the topic of Raseśvara, the discussion continues:

Now (asks the opponent), when liberation is secured just by and at the flashing (sphuraṇa) of transcendental element of

> Sat-Cit-Ānanda (existence, consciousness, and bliss in the intellectual field), what has one to do with the effort of cultivating the Divya (divine) body? (The exponent retorts:) It (the above objection) is absurd. For, in case of the non-attainment of meaningful (Rasa-treated) body, the contention (that liberation is obtained through intuition) is untenable; it is said in the Rasa-hridaya (the heart of Rasa).

Then in support follows the quotation of three stanzas from the said work, the gist of which is that a fragile body can neither receive nor retain the spiritual flashing of the Supreme Element, even if it should flash. Therein the opponent attacks the exponent's position by presenting a dilemma, as follows:

> Now (Nanu), to be (born as) a person (jīvāttvam) is to become (virtually) a worldling (samsārittvam) the opposite of this (worldlingness) is liberation (unworldlingness); thus (then), how is it possible for these (two) mutually opposites (dharmas, that is, worldlingness and unworldlingness) to exist in the same unit (person)?

This is a trick (vitaṇḍā) in defective argument to attack the position of the exponent without enunciating one's own. The opponent further says that there is no alternative tenable for the exponent to escape the dilemma.

We might wonder at this sort of wrangling over a serious topic. But there is no way out except logic. We know there are two sides, or more than two, of the question. We cannot accept both the sides logically, if they are diametrically opposite, or incompatible with each other. When a savant of the calibre of Madhvācārya abstains from declaring one philosophy this way or that way, we should not off hand decide what is what. There are presumably several philosophical concepts corrsesponding to diverse fundamentals; some say that these are real, some unreal; some give them eternality, some transitoriness; some immutability, some mutability.

If we think that we can do away with logical rules of thinking, we shall have to depend on our own commonsense. But we forget herein that logical rules are in fact systematized common sense. Merely thinking through commonsense would very often land us on the bank of a Himālayan swamp, devoid of any solid ground to build up any worthwhile theory. Some of the defective reasons and arguments, which Nyāya deals with so assiduously, are sure to creep in and invalidate each step our free thinking might take.

We have already seen that universal law or major proposition or conclusion must be materially true to start with. But the philosophical objects or elements are very often abstract and scarcely tangible. As such, it is difficult to substantiate, verify or reject them. A logical discussion at least gives us a fuller view of these fundamentals, which is not possible otherwise, excepting of course the yogic means. Examples on this count would be obviously superfluous.

To resume the topic under discussion, the exponent of Raseśvara tackles the dilemma posed by the opponent to the effect that liberation is precluded in it. He says in reply:

> Liberation is, however, accepted by all the exponents of philosophy (Sarva-Tīrthakaras). Is it (liberation, mukti) included in the knowable (jñeya) or in the unknowable (that is, is liberation known or unknown)? If it is unknowable (unknown), it (liberation) would be like the hare's horn (that is, not existing); if it is knowable, (its close association with life cannot be denied); for, one who is not alive cannot be the knower (jñātā). Thus it is said in the *Raseśvara-siddhānta*:

The argument of the exponent of Raseśvara is like this:

> You cannot deny the fact of liberation; for, all the philosophies accept it. So it is established that there is the state of liberation. Now this liberation will be either known or unknown. If it is unknown, it will be non-existing like the horn of a hare. If it is known, then it must be while the knower is living; for, it cannot be known when the knower is not alive to know it.

The above argument of Raseśvara also implies that there is only one kind of liberation; it is liberation while the liberated one is alive; this liberation is possible only in an immortalized body; the other kind of liberation after death (videha mukti) is implicitly denied; for, there is no knower to know it. What does it signify? In spite of its acceptance of the union of the individual self with God (Śiva) as other Śaivites, it accepts the doctrine of Liberation in (life and that in) the immortalized body alone', and 'not that after the destruction of the body', on the ground that 'there cannot be liberation in the absence of its knower'. Does it not reseamble Cārvāka (materialistic view) in its outlook in life?

The two stanzas of the *Raseśvara-siddhānta* it quotes are summarized below:

> The liberation in life (jīva-mokṣa) is the only way described in the Rasa scriptures, and not in other systems of philosophy based on logic. The twin terms of 'knower and known' are recognized (as inseparable) in all the philosophies. Without being alive, none will know the knowable (liberation). Hence, there is only life (worth living).

Further it says: "Don't think that it (the fact of possessing the immortalized body) has not been seen before." It quotes several authorities to support its thesis of an immortalized body extant among sages and incarnations. It however comes round to admit: "Hence, having accomplished the task of transformation of the body into 'Divya-deha' by following our rules, one attains the fulfilment of the highest objective in life through the practice of yogic exercises."

Its main concern is obviously the treatment of mercury through eighteen processes successively; then try the product on a piece of iron (loha); when it is found to be as desired, it is to be used on the body. The Rasa side of medicine in the Āyurvedic system is well known to need any comment from us. At least, its zeal is worth admiration.

Brief Gist of Philosophies

In this chapter of philosophic abstract thoughts, we have seen so far that different philosophies are built up on the phenomena of the world perceptible to the senses and the concepts subject to logical examination. The speechless state of samādhi attained and maintained even for a short time is in a way free from extraneous precepts and wandering concepts. For even a slight deviation to any abstract thought, whether philosophic or scriptural or mundane would impede the smooth flow of samādhi. A yogin, even a novice in the practical field of meditation, would scarcely care to give any attention to these phenomena and thoughts.

But he would not be always meditating, nor can possibly keep himself immune from diverse views and thoughts. It sometimes happens that our conviction, however firm and strong, wavers and we begin to harbour doubts—doubts on achievement, on the content, and on the competence of samādhi, its process, and ultimate target. If doubts should arise so, it is not easy to dispel them. We shall have to study a regular philosophy, preferably that of Sāṅkhya, as described in the Kārikā of Īśvara-kriṣṇa. This is a small treatise of only 72 stanzas or 144 lines, each line containing about 19 syllables on an average, or 2736 syllables in the whole treatise.

Moreover, it is yery simple in its philosophic content; founded by an ancient stage, Kapila, the content is authoritative and at the same time established logically. The logic is simple and mostly based on our own commonsense. The soul or Puruṣa is singled out from all the turmoils of the phenomena of matter and mind. This simplicity of its philosophical content facilitates the concentration of our attention or memory on consciousness in yogic or meditative practice. Doubts of course may arise on the transcendental verity of Prakriti and Puruṣa. Both of these principles being practically abstract, our concrete-oriented mind may not escape, nor be free from doubts.

But the doubt will be conveniently narrowed and settle down within these two fundamental principles. The study of Sāṅkhya will lay the foundation of further studies of philosophic knowledge. Thus the philosophy of Pātañjala Yoga, the allied system (samāna tantra) to Sāṅkhya, may be thereafter studied fruitfully. The difference between the two is the acceptance of the ever-helping divine principle, called 'Īśvara' (God), the Primordial Puruṣa. This is arrived at by logic. But this principle is not the creator of the world. Prakriti is the creator of its own transformations or derivatives, as Sāṅkhya holds.

Nyāya and its allied philosophy, Vaiśeṣika, on the other hand, started from the known to the unknown, as Sāṅkhya did. But they replaced, on the one hand, the causeless cause, Prakriti, with diversified but imperceptible atoms (aṇus) as the material cause of the world and, on the other hand, 'God' as the efficient (nimitta) cause. According to Nyāya Vaiśeṣika, God is the creator of the world out of imperceptible but permanent atmos; thus He is the arranger of these unseen atoms in the creative order, their controller, and destroyer also as the need of doing so arises.

Although the God of Nyāya is tangible through logical concatenation, He is not open to direct perception. The logic employed in proving His role as the creator, controller, and destroyer of the world is not convincing currently. Thus their conception serves as an abstract thought about God *pari passu* with the unique concept of God in the Yoga philosophy. The God of Yoga is neither the creator nor the destroyer of the world. He is also derived herein from inference, but on grounds different from those of Nyāya. Doubts would naturally arise on such a point of disagreement, as the two systems show.

The concept of Soul (as Puruṣa) is also not different in Yoga and Sāṅkhya on the one hand, and in Nyāya and Vaiśeṣika on the other. Pure consciousness is held to be the very nature of the soul in the former, while consciousness is only the quality of the soul in the latter. It is said that, in the state of liberation after death, the soul, according to the latter, remains for ever without consciousness. Here also doubts may arise.

These four systems of philosophy are among the very important and much respected ones in the Orient. With respect to 'samāna-tantra' or similarity of doctrinal acceptance, Nyāya and Vaiśeṣika are mostly similar; inference is predominant in Nyāya, whereas the classification of fundamentals is conspicuous in Vaiśeṣika. Likewise, Sāṅkhya and Yoga are similar; the intellectual grasp of Puruṣa or pure consciousness as entirely separate from mind and matter is taught prominently in Sāṅkhya, while Yoga teaches how to realize Puruṣa vividly and to transcend Prakriti through gradual steps of establishing control and gaining victory over it.

The three systems of Sāṅkhya, Nyāya and Vaiśeṣika, rely more or less on inference for apprehending imperceptible fundamentals, while that of Yoga does mostly on yogic visualization for the apprehension of perceptibles and imperceptibles. Doubts are common to all philosophies; these are removed only by means of valid inference and of avoiding invalid ones. The former three do not accept any of their fundamentals as established without examination by logic, while the latter, 'Yoga', does so mostly through samādhi relative and absolute, or samprajñāta and asamprajñāta, sabīja and nirbīja, respectively.

Almost all philosophies refer to authorities in support of their acceptance, denial, or contention. These authorities are the words of the Vedas, of the Unpaniṣads, or of the enlightened sages. But these words are interpreted to suit the tenets upheld in the different philosophies. Viewed in this light, the authoritative words of the world-wide religions would naturally breed doubts. These doubts may be removed either by an implicit faith in those words, or by favourable and scholastic deliberations and arguments, or by yogic and mystic experiences.

Hence, Oriental philosophies do not interfere with any religion. But, when a religion succeeds in developing a philosophy of its own, this sort of philosophy would be open to severe criticism and examination. The logical system is the principal tool of philosophical attack, defence, and counter-attack. Thus, logic is worthwhile for the cultivation of the logical method of intellectual deliberation and valid argument by discarding and avoiding invalid ones. Although each system of philosophy has a logical contrivance of its own, Nyāya gives us a body of logical rules and a method of applying them so comprehensively as to make it a standard of reasoning.

Carvaka Philosophy: Oriental Materialism: Gist

The spiritual gist underlying the Oriental philosophies is liberation from sorrows and sufferings while living and complete liberation after demise. The entirely materialistic outlook of Cārvāka is however, an exception. This outlook might have been a reaction against Vedic ritualism in its initial stages, but later on its denial of ethical values made it a target of attack by all other philosophies. The next attack was directed at its non-acceptance of inference as a valid source of knowledge. This non-acceptance would be naturally resented by the logic-orinted philosophies of the East

This philosophy, if it can be called a philosophy, accepted only one source of valid knowledge, namely, perception. This was a challenge to logic and thereby to intellect. It denied the existence of the conscious principle as separate from the body and its survival after death. It advocated nevertheless a way of life free from care and anxiety, by renouncing responsibilities for any moral consequences of one's own actions; and by denying the law of action, its fruits of deserts in future, in the life to come. This is against the law of karma or action, the principal base of Oriental ethics.

This philosophy did not accept the authority of the Vedas, nor any scripture, nor the infallibility of the precept of sages. It negated the existence of God, nor expected heaven, nor feared hell. It denied the fruit of good and bad actions to be experienced in the next world. This is tantamount to denying all spiritual and ethical values posited in religions and philosophies. The climax was its denial of any possibility of the survival of consciousness after death. It did not opine that the body itself was the soul, but it said that the consciousness in the body was the specific chemical production of the different ingredients integrated in body. After the disintegration of the body, the soul or consciousness, it says, disappears in the empty sky and there is no survival or reappearance of consciousness or soul in the next world. Thus, liberation herein is the dissolution of one's own body.

This philosophy has, however, a basis for its objection to inference as a source of valid knowledge. Madhvā mentions this objection in detail in the relative section, 'Cārvāka Darśana,' of his work, '*Sarva-darśana Saṅgraha*' as follows:

"Let it be as you (cārvākas) say (all about your philosophy mentioned above); this wish of yours could stand only, if there were no evidence of inference, etc ... To this, it (Cārvāka) retorts

This is merely the play of your (our) imagination. For, those who stick to the evidence of inference take the 'liṅga' [hetu, sign middle term is syllogistic proposition as man and smoke] as the sign, (indicator) covering both the major (vyāpti) and the minor (pakṣa) premises. Now, Vyāpti [Major premise, or universal proposition stating a universal law as 'All men are mortal', 'All smokes are the sign of the presence of fire'] is a relation [between the major and the middle terms, as men and mortality, as smokes and fire] devoid of both kinds of (limiting) conditions (upādhis) ... these are to be known.." before applying it to the inference.

This is a very difficult problem in inferential logic. The Cārvāka philosophy argues that the universal law or proposition in inference must be proved to be valid before applying it and arriving at the conclusion. The law or proposition is invalid in its entirety without removing or ascertaining its likely conditions. It goes on to argue that the second inference, if brought in to prove the universal law stated in the first, will need the third for the same defect; again this third will have to be proved by the fourth; thus the argument to prove inference will go on to infinity (the defect of 'anavasthā'). This defect is forthwith renounced in any argument; in the absence of any new reason, to be advanced in our argument, the first position of Cārvāka will remain uncontested.

In the same manner, Madhvā makes Cārvāka refute other sources of knowledge, viz., Authority (śabda), comparison (upamāna), etc.; further Cārvāka argues negatively and comes back to his own position. If the indeterminate condition be put forth as its absence (abhāva), says Cārvāka, this absence of the required condition (upādhi) of the universal law cannot be proved. For, even if the absence of perceptible objects might be observed, that of the imperceptible objects will be always imperceptible; hence the latter will have to be proved by a second inference; this again will need the third and so on to infinity.

Moreover, even if the proponent of the validity of 'inference' should advance the absence of the indeterminate object, says Cārvakā, as the universal law, there will occur the defect of mutual dependence. For, one firstly knows the object when it is present, then only secondly one knows its absence. So, if the indeterminate condition be known through its absence, the universal law (vyāpti) will depend on this absence; again, for knowing this absence its presence will have to be known, which will depend on the universal law; this is obviously mutual dependence; this is a defect not permissible in any argument. Anyhow this defect makes our position logically invalid.

Cārvāka is made to conclude here:

"So, the universal law (avinābhāva) being difficult to be understood (established for proving inference), there is no room for inference, etc. (to be taken as the source of valid knowledge)". The matter does not stop here. Other sources of valid knowledge are likewise abolished. Cārvāka thus demolishes the structures of religions and philosophies constructed so far through the means of inference and authority.

In his support, Cārvāka quotes the verses of the respectable sage, Brihaspati, probably the namesake of the renowned priest and counsellor of the devas in Heaven. The verses: There is neither Heaven, nor Liberation, nor Soul in the other world;

Neither the performance of actions done by persons in house-holders' life nor otherwise bear fruits."

This is the first of the eight stanzas given in the said work.

Nevertheless, we cannot depend for knowledge on perception alone, as the Cārvāka advocates. Most of our knowledge is gained through inference. For the avoidance of defects in inference, we shall have to be acquainted with jāti or fallacious propositions, in addition to doubts and fallacies. Nyāya of Gotama (or Gautama) in its essentials is a simple and also authoritative source of ancient logic. The spots to defeat (Nigraha-sthāna) in argument are virtually the final test of our knowledge of defects, fallacies, and defective and fallacious arguments; for these are invalid and thereby logically terminate the argument.

Purva Mimamsa or Vedic Ritualism: Gist

In contrast to the materialistic outlook in life taken by the Cārvāka philosophy is the elaborate spiritualistic way of life assumed by the Pūrva-Mīmāṃsā, or simply Mīmāṃsā, the philosophy of Vedic conservatism. The tradition of Vedic rituals is very elaborate; some of these rituals are very expensive; some are injuctions of duties to be performed by the followers of the Vedic religion. Why should we perform these duties? What is the philosophy underlying these rules of daily worship? And what is its significance? These are the questions systematically answered in this philosophy.

Logic is profusely employed in it to establish its stand on Vedic intricacies. It is in this field that it is hotly contested by the other principal philosophies, viz., Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Śaṅkara Vedānta, Jaina, and Bauddha, and lastly Cārvāka. Probably in order to establish the Vedas and their injunctions firmly beyond any philosophical contention, this philosophy tried to prove these Vedas to be self-evident, self-manifest, impersonal or produced by none of divine or human origin, free from error, and everlasting.

The verses of the first three Vedas had formerly been held as the words of God, the Primordial Principle variously interpreted. This did not suit the logical position of the precursors of Mīmāṃsā. So they deified the Vedic Words in preference to the divine source; as such the words constituted of letters were thought to be imperishable and eternal.

The eternality of words composed of letters is hotly contested by Vaiśeṣika (II. II. 21 to 37 sūtras). It affirms that words are perishable; because words are neither substance nor truly quality nor action, they are produced; and whatever is produced is perishable; words are produced; hence, words are perishable. Although both Nyāya and Vaiśeṣika accept the authority of the Vedas, their refutation of the validity of this strange theory of Mīmāṃsā is, however, in line with the notion of common sense. But this philosophy, Mīmāṃsā, appears to be so much concentrated on the injunctions of the Vedic words as to ignore commonsense. There are, of course brilliant arguments and striking ideas in this philosophy worth adaptation by other philosophies based on Sacred Revealed Books.

To resume the topic of the eternality of words, Nyāya (II. II 13 to 59) refutes the eternality of words in general and also words composed of letters. These sūtras and commentary on them say that there are four views about words; the general answer of Nyāya to these views is that the words are non-eternal (anitya): the reason given is sophisticated, but simply put is as follows:

The word is perishable, because it is produced by a cause; for, it is born of the separation of the contact; for example, cutting a log with an axe, the sound is heard only when the cutting ceases and the axe is raised apart; the sound is thus produced and then destroyed. This production is not manifestation (by itself), but the sound is grasped, after its production, by the operation of the sense-organ (ear).

By refuting several objections with examples, Nyāya logically proves that the word is not a manifestation, but that it is a production and therefore it is perishable. Further on it is said that the word is of two kinds, either it is made up of letters, or it consists only of sound. Words as sounds have already been dealt with in their general treatment and proved that these are products and hence perishable. Now, a long discussion on words as made up of letters follows.

The argument is conducted through the citation of orthographical rules and examples given in Sanskrit grammar. Refuting other theories, Nyāya establishes its own position logically. We may wonder at the controversy of words whether these are eternal or non-eternal in these respectable philosophies. If they mean to teach us the way to liberation, these apparently valueless diversions would not possibly make the way shorter, nor nearer.

Whatever be the shortcoming in its postulations, the philosophy of Mīmāṃsā has presented a comprehensive view of Vedic rituals and their purpose before us. The central core of these rituals is to emphasize its commandments, it says. The duty must be performed irrespective of reward; 'Do this (vidhi), or do not do that (niṣedha)' is said to be the mode of these commandments. All other matters are meant to encourage one to do one's duty, or to discourage one from doing what is prohibited, it is said. If so, it is truly superb.

The abstract thought in this philosophy is however the impersonal, authorless, and at the same time eternal nature of the words of the Vedas. Words as sounds are their manifestations subject to appearance and disappearance. Equally abstract is the idea that these Vedic words as commandments are infallible in generating the potency (apūrva) of its future fruition in individual souls. The law of karma or action, postulated by almost all Oriental philosophies, is thus firmly established in this philosophy. But, how does this fruition come into operation with respect to individual souls? Nyāya holds the dispenser of fruits to be God (IV. I. 19 to 21 sūtras).

Mīmāṃsā refutes the possibility of omniscience on the ground that whatever is unconnected in space, time, and nature cannot be grasped. When omniscience is impossible, the existence of its possessor, the creation of world, the dispensation of fruits of actions, and the destruction of the created world, through any omniscient agency are untenable. It is understandable; for the crude prevalent concept of omniscience is too fantastic also to be logically entertained. This sort of omniscience has also been categorically and unequivocally denied by the Buddha.

Barring a few non-Vedic philosophies, almost all philosophies quote Vedic sources in support of their theses; but in none of them do we find such profuse citations as in the two Mīmāṃsās, Pūrva (Jaimini's) and Uttara (Bādarāyaṇa's, or Vyāsa's, *Brahmasūtra* known as Vedānta). In the latter *Brahmasūtra*), we find the author (Vyāsa) mentioning Jaimini at places, where the latter differed from the former. But Vyāsa is found to assume a conciliatory role in such differences. This shows that the Vedic source admits different interpretations.

Thus, Jaimini (Pūrva Mīmāṃsā) holds that the Vedas enjoin commandments which are possible only in household life; hence renunciation (sannyāsa) of household life is not permissible (*Brahmasūtra* III. IV. 2 sūtra). The praise of the Brahma-jñāna as an independent way of life requiring renunciation is only eulogistic expression (Arthavāda), and not a commandment. This was a conservative position met with in the Brāhmaṇa society of the early Buddhistic period as well. This sannyāsa is the fourth or last stage of religious life in advanced age. In the three earlier stages, the householder does not renounce the Vedic duties including fire-worship; it is only in the fourth stages that a Brāhmaṇa renounces every vestige of a householder and becomes a sannyāsin.

Jaimini says that this fourth stage (sannyāsa) is not permissible and that a Brāhmaṇa must perform Vedic duties as long as he lives (III. IV. 18). This position is contested by Vyāsa (III. IV. 1 and 8. and from 19 to 25 sūtras). Vyāsa proves from Vedic citations that sannyāsa or renuciation is permissible from any stage of life. This was and is virtually the position of non-Vedic religions-cum-philosophies. What is the truth? Our commonsense cannot decide this way or that; but Vyāsa has gained much more popularity than Jaimini.

Evidently the philosophy of Mīmāṃsā sheds a new light on the religion of householders; its law of duties is seemingly based on commandments given in words composed of fixed letters; these commandments are self-dependent and self-evident; none-human or divine has originated them; these are not the words manifesting themselves in the law of karma or action; this law makes and unmakes the phenomenal world out of similar eternal atoms; there is, however, no initial creation nor total destruction of the cosmic world.

Process of Contemplation in Vedanta

The picture of Oriental philosophies presented so far might have given a diversified impression of its depiction. It is inevitable. Each system of philosophy tries to make it faultless. This entails a comprehensive view of the world, its cause, the nature of individual identity, and liberation. It is plain that logic would play an important part in each system. To support the particular stand it takes, the system has to cite relevant authorities with logical arguments.

Viewed from the commonsense point of view, these philosophies must have presented this very world, our own individual selves, and something beyond these experiences in their systems, inspite of their different views, interpretations, and outlooks on the basis of these very experiences. Indeed, Nyāya and Vaiśeṣika may be regarded as commonsense logically systematized; Sāṅkhya and Yoga are likewise highly sublimated commonsense, while Yoga has in addition discovered our potentialities. Vaiṣṇavism, Śaivism, and both the Mīmāṃsās present and interpret our Vedic tradition.

Of the two *Mīmāṃsās*, *Pūrva Mimāṃsā* of Jaimini is indeed highly ritualistic, but we find many instances of the powerful influence and effect of the 'fire-worship' (yajña) in mythology (Purāṇa); this traditional cult is still extant. The wide popularity of *Uttara* or *Brahma Mimāṃsā*, the philosophy of Bādarāyaṇa or Vyāsa, over that of Jaimini shows that the intelligentsia were tired of traditional conservatism and wanted some liberal and purposeful way of life. This was provided by the Upaniṣads systematized in the *Brama-sūtra*. How was this task done? For, the Vedic authority could have been countered only by like authority, that of the Upaniṣads; the Vedic rituals were not open to all, but the knowledge of the Upaniṣads and the way to realize it were open to all without any restriction.

Simply stated, the process of imparting the knowledge of Vedānta to a novice or a savant is the following :

> Study the *Brahma-sūtra* with the commentary of Śaṅkara. Be fully assured that everything is contained in (conscious) Brahma; nothing is outside this or that Brahma; doubt may arise in it; never mind it; ignore the impossibility of opposites existing side by side in it; everything exists in the world; the world exists in Brahma; so Brahma must be the Alpha and Omega of everything.

This sort of knowledge is 'śravaṇa' or listening to or learning through study. It is not difficult.

'Thou art that Brahma (Tat-tvam-asi)'—this sort of knowledge, when it should dawn on the mental horizon, is the culmination of 'śravaṇa'. This sort of knowledge, even if it should dawn in the mind only once, is enough for the next stage of 'manana' or mental deliberation. Doubts may arise; the mind may refuse to believe such a fantastic supposition as this identity; but nothing is gained by degrading oneself to a lower state of possible existence; one has to be something, then it is better to assume the role of the all-pervading Brahma which a respected philosophy says it is.

'I am that Brahma' (Aham Brahma asmi)—this is the reflection of the first proposition 'Thou art that Brahma'. In other words, frequent deliberations over Brahma bring up the possibility of identifying oneself with it. He becomes certain of this possibility of identification. This signifies the completion of this stage.

The concept of Brahma is indeed too vast to be adequately conceived and too subtle to be grasped. But frequent deliberations (manana) over the comprehensive idea of the universal principle, called Brahma, bring about this idea more or less clearly and vividly with the belief in its possibility. Doubts may arise; but doubts are not permanent; these vanish at the prospect of the approaching realization of Brahma. Faith and belief are more natural then doubt, so much so that the former once established can scarcely be shaken by the latter.

Thus, by frequent deliberations favourable to this idea of Brahma, we begin to believe that this is the verity. Then contemplation, called 'nididhyāsana', is practised. This is meditation with the concept of 'I am that Brahma'. Which is that Brahma? What is this Ātman experienced as I? How are these two concepts to be unified in nididhyāsana? A simple way is to concentrate at one's own conscious intellect with the concept that this conscious something must be one continuous whole with the universal conscious expanse of Brahma.

The real natural state of Ātman (Individual Self, Soul) may be identified with the state of absolute freedom it reposes in when completely liberated and freed from the body. This final state may have three alternatives as described in the *Brahmasūtra* (IV. IV. 4 to 7 sūtras). The first alternative is given by Vyāsa: "It is undivided (from Brahma), because seen (so conceived in Upaniṣads)." The second is the opinion of Jaimini: "It is endowed with the qualities of the Brahma, because alluded to (so held in Upaniṣads)." The third is stated by Auḍulomi: "It is only pure consciousness, because it is the real nature of Ātman."

Śaṅkarācārya commenting on this alternative approves this position and makes Auḍulomi criticize that of Jaimini. From the meditative point of view also, it is not difficult to contemplate the similar nature of consciousness manifest in one's own Ātman and conceived in Brahman. The conception of universal power of Brahman to contemplate in meditation is obviously too vast to be practically formed in our limited mind.

Finally, Bādarāyaṇa reconciles both the second and third alternatives and says that the third, even if accepted, does not refute the second. For, the universal power (excepting the creation of the world) possessed by the liberated Ātman is mentioned (accepted) in the Upaniṣads. Hence, the two alternatives are not contrary to each other. Evidently the authorities support both views.

Moreover, a radically realistic view of Jaimini is found on the topic of the absence (abhāva) and the presence (bhāva) of the body and senses in the final liberated state (ibid. 10 and 11 sūtras). Bādari says that there is the absence of the body and senses; the mind only is present. Jaimini, on the other hand, says that the liberated one in the Brahmaloka possesses the body and sense-organs, not only the mind. Bādarāyaṇa, however, reconciles both these views (ibid. 12 sūtra).

It is plain that the highest goal of Vedānta is the attainment of liberation and the everlasting sojourn in Brahmaloka; the highest state is, however, the liberated state; none ever returns here from this state and region, so says the last sūtra (ibid. 22), because the Upaniṣads say so. Śaṅkara commenting on this last sūtra says:

> Those, who go to Brahma-loka through the divine path, go by the radiant step of subtle nerve-rays, to Brahma-loka, wherein there are two seas, 'Nara and Vaiṇya'. In Brahma-loka-Heaven which is the third from here Bhū (earth), Bhuva (the intermediate region), and Svar (Heaven)]; wherein there is the lake full of food and intoxicants; wherein there is the Aśvattha (fig tree) raining nectar; wherein there is the Aparājitā Pūr (invincible fortress) of Brahman; wherein there is the golden palace built by the Lord...; those (after) having reached it do not return (from there), like those who do from the Candra-loka (Lunar region) (after the completion of their enjoyment).

This is a lucid depiction of Brahmaloka. One who is bent upon achieving something worth while in this field will, however, neither take this literally nor desire any extraneous objects of enjoyment in the life to come. Nevertheless, we have to believe that there must be something extraordinary in subtle regions wherever these might exist.

To resume our topic of niddihyāsana, individual consciousness is an appropriate field for contemplating the universal consciousness of Brahma. For, pure consciousness must be similar whether it be individual or universal. It would be devoid of any concept of space and time and thereby also that of limitation. The pure concept of unlimited consciousness as Ātman or Brahma is the object of this kind of meditation. As meditation deepens, the concept would be clearer, would look more real, and approach closer to the fourth stage. The fourth stage is said to be the state of realization. In it there would flash a momentary glimpse of the union; thereafter a firm faith, a strong belief, and vivid knowledge in the union would follow, (and remain for ever). This is the ultimate goal of almost all Oriental philosophies and spiritual disciplines.

Defective Arguments and Spots of Defeat

At the beginning of the preceding part of this chapter, we had proposed to treat this topic. It was for the reason that the abstract concepts contained in different philosophies could be examined only if we are able to detect defective arguments from the valid ones. If we should fail to do so, each philosophy would appear well established, so much so that its thoughts concrete or abstract would carry equal weight of validity. This sort of indiscrimination in the matter of abstract thoughts would necessarily create confusion in our mind.

An abstract thought however, pleasant, may be dubious, false, or at least logically invalid. The chance of its being true to reality would be extremely meagre. Some such thoughts are traditionally respectable; some are given as philosophic necessities; some are proved by logical ingenuities; some are authoritatively imposed upon us; some are current without fear of opposition; some are so popular as to defy any adverse views from individuals.

Religions would best be left alone. Revelations would also follow suit. Philosophies claiming rationality would however invite and bear, and must tolerate our logical examination. As mentioned previously, there is only one valid conclusion in the affirmative universal form in formal deductive syllogistic logic out of all possible 256 propositions. To prove this conclusion, the major and minor premises must also be affirmative universals; the middle term (Hetu or reason) employed must be distributed, that is, applicable to each item or individual in them.

It should be noted that we mostly find universals as a class in the singular number; so is the proper noun, that is, it is singular and a universal term. Moreover, this valid affirmative universal conclusion will be valid only in the first figure of the formal deductive logic. For example, 'All men are mortal (subject to death); John is a man; hence, John is mortal.' Herein 'men or man' is a middle term in the two premises, 'All men are mortal (major premise), John is a man (minor premise). The middle term is distributed as 'all men'. The syllogism is in the first or the standard one. Hence the conclusion, 'John is mortal', is valid formally.

To examine this conclusion, we shall have to examine the major premise, 'All men are mortal', materially. The examination of such a major premise, virtually a universal law, is best conducted inductively, which is difficult. Tarka, the device of opposite argument, is helpful. For, if a single instance of a man being not mortal is found, the major premise. All men are mortal', will be disallowed; because, universal premises as 'all men, or no men' are contradictory to their opposite particular premises as 'some men are not, or some men are...', respectively.

But the major premise is not always easy to check materially. For example, 'Words (all) composed of letters are eternal', as Mīmāṃsā affirms. But Nyāya refutes this and instead affirms, 'Words (all) made up of letters or sounds are non-eternal.' The controversy has not terminated this way or that as yet. No party can change its first or original stand or position; if any party does so, it will be a 'spot of defeat'. If Nyāya loses its ground, the defeat will materially jeopardize its principal theories; if Mīmāṃsā fails to hold its ground, the defeat will mean that the impersonal origin of Vedic rituals is untenable, which is the principal tenet of Mīmāṃsā. So the latter's defeat will have an adverse effect.

Similarly, if the tenet of the acceptance of soul (Ātman) with a few qualifications, as held by Nyāya and Vaiśeṣika, be countered and defeated by that of soul without any qualification, as affirmed by Sāṅkhya, Yoga, and Uttara Mīmāṃsā, the defeat will have a far-reaching effect on the Naiyāyic conception of God. The reversal of defeat, on the other hand, will have still more adverse effect on monistic Vedānta.

The weakness of Śaṅkara's monistic Vedānta mostly stems from his uncompromising attitude towards all other philosophies without any attempt to assimilate them in his philosophy. If Brahma includes, as he asserts, everything known and unknown, if Brahma is both the material (upādāna) and efficient (nimitta) cause (kāraṇa) of all these phenomena and cosmic worlds so far discovered and discoverable in future, as he asserts; it might seem logically untenable why he should make Brahma, whom he regards as absolutely and eternally conscious, omniscient, and omnipotent, limited to his doctrinc alone to the exclusion of all other equally respectable doctrines.

Hence, in the absence of an absolutely refutable doctrine and thereby a true system of philosophy, one will have to examine the same (a doctrine or a system of philosophy) before accepting it for its adoption in one's intellectual philosophy. This sort of examination can only be done by means of logic; logic ends in a conclusion; the conclusion is valid, only if it is not vitiated by defects displayed by Nyāya. In Śravaṇa, or the listening to or study of any philosophy, logic does not come up; it is only in the stage of manana or deliberation that logic is brought in to examine what we have listened to; logic is avoided also in the third stage, that is, nididhyāsana; for, it is a stage of meditation with the concept of what we have deliberated over and established.

The defects in logical reasoning should be known; otherwise anything listened to or studied will appear true. Doubt, Jalpa, Vitaṇḍā, Chala, defective Tarka, and Hetu-ābhāsa or fallacy have been already explained previously. Now we are going to treat of 'jāti' or a defectively fallacious proposition, and 'nigraha-sthāna', or spots of defeat, that is, points where logical deliberation, or discussion or debate has come to an end.

Both of these two topics jāti and defeat-sopts, have been described in the fifth chapter of the *Nyāya-sūtra* of Gotama or Gautama. The commentary of Vātsyāyana on this work is indispensable; Maṇibhadra's annotation (ṭīkā) on the *Nyāya-matam* in Haribhadra Sūri Ārhata's (Jaina's) *Ṣaḍ-darśana-samuccaya*, or the collection of six philosophies, is very useful although given on a small scale. The facile way of using and detecting these defects would be more interesting than learning them laboriously. With this conviction, we shall deal with them as briefly as possible.

To review the topics already dealt with previously, doubt occurs when the mind oscillates between two alternatives; jalpa is an argument with a wish to win the opponent anyhow so that the argument results in refuting or proving both sides; vitaṇḍā refutes the opponent without stating one's own stand or doctrine. Chala is to argue on a literal or general meaning of the opponent's word not intended by him; this is done so for winning by defeating him anyhow. Tarka is really employed to determine the truth by examining the proposition negatively; but when it is done to distort it knowingly, there occurs defective tarka. This is a misuse of tarka; otherwise this device is used for knowing the unknown so much that tarka is taken as an equivalent for logical reasoning. The defective kinds of tarka have already been described previously.

Hetu-ābhāsa is a defective reason (middle term). It looks like hetu (reason), but really it is not. It can be so easily detected in arguments that, if one uses it, this misuse of reason (middle term or premise) is taken as a spot of defeat, that is, the user has to accept his defeat. The importance of hetu (reason) and the detection of its defect may be clear by such examples as the following:

Nothing is proved, from the logicians' viewpoint, by mere statements of propositions without a valid reason: 'I exist; my self or soul exists; the substratum of the phenomenal world exists; God exists; Liberation is a verity; etc.' Each of these propositions does not prove anything, because no supporting reason is given to substantiate each proposition. If a quasireason is accompanied by each proposition, it will be called hetu or hetu-ābhāsa or fallacy; the statement will mean the stand 'disproved as put forth'.

This fallacy is of five kinds and fully described in six sūtras (I. II. 4 to 9 sūtras), as explained before. It is due either to undistributed, or adverse, or dubious, or a hypothetical middle term or major premise, or a negative example, etc. Although the fallacy and jāti are primarily defects in a discussion with others (parārtha), the early detection of these defects might materially help to guard oneself against committing them in dissolving ones own doubt and in conducting tarka for determining the valid or true import of any thesis or tenet. In meditative achievement, one's own direct experience is itself a yogic verity (yogaja-pratyakṣa) needing no other evidence. But, when one tries to define or evaluate it, one will have to do so logically.

Now, jāti, literally meaning 'class', is a trick of quick refutation of any proposition. 'Jātis' are quasi-defects, according to Maṇibhadra in his aforesaid annotation on *Ṣaḍ-darśana-Samuccaya*; he says:

> Although (the propositions of the exponent are) not defects, those (are made to) appear like defects. By these (defects or jātis), the exponent's proposition (pakṣa) etc., is not vitiated; these are mere appearances, therefore there is no defect to be possibly found in the exponent's proposition. It occurs only when the defect in the reason or fallacy of the exponent's proposition does not quickly appear (to the opponent), as a reflexion of (valid) reason.

These are twenty-four in number, grouped into sixteen categories. Sage Gotama (Gautama), the author of the *Nyāya-sūtra*, regards these jātis as improper refutations of the proper propositions. Hence he has given the justification of the latter against each group of these twenty-four jātis. Their technical names in Sanskrit and their details might be little likable. We have therefore tried to give their gist and that of the twenty-two nigraha-sthānas or spots of defeat, below as briefly as possible.

Gist of Jatis and Nigraha-sthanas of Nyaya

In the preceding section, we have already discussed the nature and importance of these two members of Sage Gotama's Nyāya system. The sage claims that a careful study of his system will secure one the achievement of prosperity and Liberation (*Nyāya-sūtra* I. I. 1, 2, sūtras). He cannot be telling us what he himself does not believe. His earnestness is evident in his fearless criticism of the principal tenets of other respectable systems even including 'Mīmāṁsā'. Indeed, he has presented before us a system of clear and logical thinking from top to bottom.

Inferential knowledge, among other sources of knowledge, is actually the only means for judging and evaluating what is given to us by philosophies, religions, revelations, and even our own experiences. The only need is to check its validity. This sort of checking the proposition, conclusion, thesis, tenet, or unavoidable fallacies and quasi-reasons is to be learnt and practised in the well-formulated and tried method of Nyāya. The best short-cut to it is possibly the practice of detecting the jāti, defective refutations.

Sage Gotama in his sūtras (V. I. 1 to 43) and the commentary of Vātsyāyana thereon deals with its varieties, the gist of which is as follows:

1. Sādharmya-sama Pratiṣedha (similarity-like refutation). When the opponent refutes the exponent's proper five-membered syllogism by like but not specific syllogism, this is the first jāti. For example.

> Ātman (self or soul) is active; for, the soul is a substance (dravya) possessing action-cause-quality; and a substance is possessed of action-cause-quality as a clod (lump of clay), and is active; the soul is like that; hence, the soul is active. This is the position of Nyāya.

The opponent refutes it by the like syllogism:

The soul is inactive (Sāṅkhya's position); for, the soul is the all-pervasive substance (Nyāya also holds the soul to be so) and such substance is inactive (that is, such substance can have no room for action) as the sky; the sky is all-pervasive and also inactive; the soul is like that; hence, the soul is inactive; (this is the position of Sāṅkhya, Yoga, and Śaṅkara's Vedānta).

To this refutation, Vatsyāyana says that the opponent does not give any specific reason (and just imitates the exponent's reason by like syllogism and hence is defective).

This will look like a dilemma: 'The soul is active (Nyāya); the soul is inactive (Sāṅkhya, Yoga, and Vedānta).' The opponent knows that the exponent's reason is properly put up and invulnerable and therefore tries to refute it by a jāti of like syllogism. Vātsyāyana further says: "One possessing action will necessarily (be said to) be active, whereas one devoid of action cannot likewise (be said to) be inactive." This remark is differently interpreted; but the above might be clearer; for, a savant of Vātsyāyana's calibre cannot let the opponent's refutation pass as an insolvable dilemma. Logically considered, non-action includes everything except action; so non action does not merely mean 'inactive' in general; hence there is no dilemma and the opponent's position is untenable.

2. Refutation by dissimilar and again similar, as well as dissimilar, presentation of the example cited diversifies the jāti but the solution of the quasi-dilemma is as shown above.

A general answer to the above similar and dissimilar jāti is given in the sūtra (V. I. 3); "That is determined like the determination of a cow by means of cowness." This is tantamount to saying that, as a cow is definitely determined by the main characteristic of the class 'cow', this presence of cowness in cows is a material proof unshakable by jātis. The commentator, Vātsyāyana, thoroughly explains this material point and further expands it by referring to his explanation given earlier on the five members of the Nyāya syllogism (I. I. 32 to 39).

The gist of his lengthy explanation may be briefly summarized as follows: The five members of a syllogism, viz., 'Pratijñā (Pakṣa, a tentative enunciation or conclusion to be proved), Hetu (reason, middle term), Udāharaṇa (driṣṭānta instance, example preceded by a universal law or major premise), Upanaya (application, a minor premise with an example), Nigamana (conclusion finally proved). These five members are closely connected with one another; if any one be missing, the syllogism is not complete and cannot result in a definite conclusion.

The middle term (hetu) implicitly connotes the major term and Udāharaṇa (universal law or relation with an example) is very subtle, knowable with difficulty, and comprehensible only by the learned; for, this knowledge precludes fallacies and jātis and thereby the spots of defeat. The example is given below:

'The word is perishable (anitya); for, it is produced; whatever is produced is perishable as a pot (udāharaṇa with the example of a pot; the word is produced as a pot (upanaya); hence, the word is perishable.'

Then he writes:

> Herein what is produced is naturally a production; (that is,) having been produced, it is (in course of time) destroyed; it loses itself; it ceases to be; (that is,) it is perishable (anitya). Thus the nature of being a production is Sādhana (hetu, cause, reason, middle term); and the perishableness is Sādhya (major term).

This shows that sādhana and sādhya (production and perishableness) are the same process. This must be necessarily true. There cannot be any discrepancy between reason and what is to be proved. This piece of discovery on the said correspondence is really excellent.

3.8. These six jātis occur when the opponent takes the example in the above syllogism and manipulates it (pot) to refute the exponent's tentative conclusion (word is perishable) as below:

3. The pot is also possessed of form; the word is not so.
4. The pot is not heard; the word is heard.
5. The pot is not like the word; the word is not like the pot.
6. The production of the pot is different from that of the word.

7. Some productions are soft, some are hard; so some as pots will be perishable; some as words will be imperishable.

8. As pots are, so are words; as words are, so are pots; both words and pots become tentative and subjcet to be demonstrable.

The answers of the author and the commentator to these quasi-dilemmas are given below: Wherever the example is given, it (pot) is to be taken only in part for resemblance; the resemblance cannot be totally the same; hence the refutation on such grounds is untenable.

9. and 10. These two jātis are mere logical subtleties; the tentative conclusion is to be proved by the middle term (hetu, reason). The opponent asks: When you employ the reason (production) to prove your inference; is the reason available or not available to the inference? If available, the two (reason and inference) will be both present there; neither of the two will be better than the other; then which of the two will prove the other? If not available, the reason cannot function as such; for, if the lamp is not available, it cannot shed the light.

The answers to these two jātis are:

The refutation on both the points is improper; on the first point, one makes the pot with clay and other equipments; on the second point, the patent effect of mantras and rituals proves the presence of cause even if unseen.

11. Prasaṅga-sama—Herein the opponent wants the reason or middle term of the exponent's reason or middle terms to substantiate the latter. The answer is: Then another lamp will be wanted to see the first lamp; hence, the jāti is untenable.

12. Counter-example—The opponent advances a counter-example to refute the exponent's propositicns; as the sky (empty space) is also produced by digging up a well into the ground and it is eternal; then the opponent contends as to why his counter-example 'sky', as against the pot (the example of the exponent), should not prove the eternality of the word.

The answer to the above is: In such a case, your counter-example will not be an instance, but a reason advanced to prove your view. My (exponent's) example (pot) is not a reason, but simply an instance. Hence, so long as you cannot advance stronger evidence to remove my example, your (ahetu, unreason) counter-example cannot stand. For, if the counter-example becomes a reason, there will be no example then. The opponent asks: Why is my counter-example not a reason? It can become a reason, if it is not refuted.

In this context, it is to be noticed that yogic or meditative experience as such cannot be refuted by any fallacy or jāti. For, as shown previously, these experiences are materially true as 'cowness in determining cows'. Any counter-example advanced to disprove those experiences will practically resemble the above jāti, which is simply untenable. By the by, these jātis make us wary of any off-hand refutation of materially-based propositions. It is difficult to enunciate a proper proposition of some inner experience, but it is still more difficult to refute it; for, the experience, if true, is materially based.

By the phrase 'materially based', the correspondence of experience with its real base is meant here. In other words, this phrase may be used to mean really, or substantially, or unimaginatively experienced with reference to a real object material or spiritual. This sort of experience is logically real and cannot be refuted by any logical ingenuity of fallacy and jāti. The formulation of such experiences into a proper proposition and syllogism will be necessary, if one is desirous of testing them for one's own satisfaction (svārtha), or for discussion with others (parārtha).

The previous knowledge of these defects in arguments may save us from doubts and defects. Doubts are to be removed by tarka; defeats are averted by logical means alone. So the remainder of jātis and the whole of 'spots of defeat' will be briefly treated of in the next section.

Defective Arguments and Defeats (Continued)

This section is in continuation of the previous section. Therein twelve jātis or defective arguments have been briefly described; the rest of jātis will be similarly taken up herein.

13. Pre-origination—The opponent says: If the word is perishable (anitya) because of its being produced through effort, the cause is absent before the origination of the word; hence its perishableness cannot be proved in the absence of the cause; if it is not perishable, it must be eternal (nitya.)

The answer is: With the appearance of the word, there arises its cause of being produced through effort as well; hence the refutation is untenable.

14. Samśaya-sama—Doubt-like jāti—Herein the reason of being produced, as well as that of being grasped by the sense, creates doubt; is the word perishable like a pot, or imperishable like the generality (sāmānya) of the word-class (śabdatva)? Nyāya holds that the generality (cowness) is eternal but perceptible. Doubt was thus brought between the two alternatives. The answer is: By observing similarity alone, doubt may arise which will dissolve by making particularity; if doubt persists even by both the general and particular observations, then the doubt would be an absolutely eternal substance, which is impossible; hence, by grasping the particular, the doubt (words are eternal) will not arise.

15. Prakaraṇa-sama—The attempt of presenting a second proposition or syllogism from the similarity or dissimilarity of the exponent's tentative proposition or syllogism. Such an attempt results in four symbolic propositions, by positive and negative manipulation. The purpose is to refute the exponent's position by presenting an equally passable but opposite proposition; in fallacy also, we have met this name (prakaraṇa); but here it is elaborate. In short, this is apparently a double dilemma. The answer to this jāti is: Herein, by similarity, there are two mutually opposite propositions: the word is perishable and the word is imperishable. And by dissimilarity, there are also two mutually opposite propositions. Hence, none of these propositions meets the requirement of a proper conclusion. This would be right answer:

If doubt is raised, both sides are necessarily established. The other side makes the exponent the opposite side. If so, it is the opposite side, not the refutation. If it is the refutation, it is then not the opposite side. Thus, both the stands, the opposite side (of the opponent) and the refutation are untenable. If doubt be not raised (to escape this new dilemma), this fallacious jāti cannot also be raised. And the discussion would end (in favour of the exponent).

16. Ahetu-sama (No reason)—The opponent asks: If the reason proves your inference, does it occur before, or after, or

(simultaneously) with the inference? None of these three relations is possible. (Hence, the inference cannot also occur). The answer is: The reason proves the inference (for, it is accepted universally). Hence, your argument is untenable. Moreover, like your position, your refutation also needs its reason. If the refutation has no reason, it is not proved. When it is disproved, the original proposition is proved.

The name of each jāti ends in 'sama' meaning 'like'. Although all these jātis are defective arguments, none of these will appear as such in the heat of argument. These occur unknowingly, or knowingly in argument; but, as shown previously and above, these are defective and therefore invalid. Their invalidity may be effectively checked by our due attention to the material base of any argument.

The remaining eight (17 to 24) jātis are, like the above ones, intricate. These may not however occur in ordinary discussion. So, the following summary will be enough for our purpose. Refutation is made herein by the opponent; answer is given to show the untenable position of the opponent. Although the example is stereotyped, as 'words and posts are......', any subject may replace them for discussion with others; in the case of our own deliberation, only doubts may occur. Doubts are after all defects; and defects may tend to lead to wrong conclusions. The latter might have been influenced by previous misconceptions arisen out of fallacy and jāti.

Jāti No. 17—Implication-like—Refutation: By implication, the word must be imperishable, as it is perishable. The answer: If such an implication is admitted, your position also becomes unproved by implication.

Jāti No. 18—Like the unspecified—Refutation: If the unspecified reason, such as the production (of the word and the pot) through effort, be accepted, this generality will be applicable to all, because all (things) have existence. The answer: By the fact that such generality is not found somewhere, while it is found somewhere, the refutation is therefore untenable. If it is taken as applicable to all, there will be no example available, excepting that in the tentative conclusion (pakṣa). And without an example, no syllogism can be properly proved. Moreover, your position, that all things are perishable (as words and pots) because of their being in existence, thereby accepts that the word is perishable.

No. 19. Double-cause-like—Refutation: Both the causes, perishable and imperishable, are available in words. The answer: By the acceptance of the one (the word is perishable), the refutation is untenable. If you say that it is the defect of self-contradiction (because there are two facets—perishable and imperishable), this defect applies to both the sides.

No. 20. Like the availability of another cause: For the production of words or sounds, another cause is available as those of tree-branches broken by the storm, not only the production of them through effort. The answer: The effort means the cause; the word is produced by the cause; it does not mean that the sound is produced only by effort.

No. 21. Non-availability-like: Before the production of words through pronouncing them, these were only unavailable, not because these were non-existing; the existing, not non-existing, words were unavailable. The non-availability of anything which is really existing is due to some obstruction that checks its appearance; but, in the case of words before thir appearance, no such obstruction as might be conceivable is found. Now, the non-availability of the obstruction not found is the subject of discussion in this type of jāti.

This discussion is very interesting; for, this may be applicable to almost all abstract thoughts in philosophy. The example of 'word' is just a symbolic instance; it may be replaced by such major terms of philosophic importance, as Prakriti and Puruṣa of Sāṅkhya, Brahma and Ātman of Vedānta, the unborn primordial God (Specific Puruṣa) of Yoga, and the God of the world religions including that of devotional Śaivism, Vaiṣṇavism, and Śāktism.

Nyāya, for instance, holds that the word is non-existing before its production by any efficient cause, and that it is perishable (anitya). The opponent (Mīmāṃsā) contends that it is imperishable; for, the word is existing even before its appearance; it was only unavailable then. The exponent (Nyāya) asks him: The appearance of an existing thing is sometimes checked by an obstruction; what is the obstruction in this case? No obstruction is found before the production of the word. (Hence the word is not existing before its production.)

The opponent (Mīmāṃsā) retorts: The non-availability of an obstruction is due to the absence of the obstruction; the reason of non-availability is thus the absence; the absence of the absence is the presence (that is, the negative of the negative is the positive); hence, the absence of the non-availability of the obstruction proves the presence of the obstruction by reason of its very absence; thus the obstruction being proved as existing, the word is existing before its appearance and therefore eternal.

To avert this jāti, sage Gotama gives us two sūtras (V. I. 30 and 31) and Vātsyāyana gives his explanatory comments thereupon as an answer, the gist of which is as follows:

'There is not the non-availability of obstruction, because of the non-availability;' (the opponent's stand) is unreason (ahetu). Why? The non-availability (of obstruction) is merely the absence of availability. What (exists) is the object (viṣaya) of availability. What is not (does not exist) is the object of non-availability...By the fact of not being found, the non-availability is proved. (Hence there is no absence of the absence or non-availability.)

Further, the answer continues: The absence or presence of knowledge (jñāna or ajñāna) is perceived by the human being through his mind: 'There is doubt in my knowledge; there is no doubt in my knowledge.' Hence, by reason of non-availability not being found, its absence (the absence of absence) is not proved. It is to be marked here that this jāti is neither doubt, nor chala, nor vitaṇḍā, nor simple fallacy. It is tantamount to determining whether the fact of something not being found means the presence or absence of that assertion.

No. 22. Anitya-sama—Refutation: If the word is proved as perishable by reason of its similarity to a pot (both the word and the pot are produced by effort), everything will have to be accepted as perishable; for, everything has some similarity with the pot (being a substance). The answer: If the similarity (between the word and the pot in being produced) is not accepted (for the proof of the word's perishableness), the opponent's refutation is also unacceptable by reason of its being similar to the exponent's syllogism (in form).

The answer continues: In the example, the principal reason (hetu, middle term) is the given relation between the major (sādhya) and middle (sādhana) terms. It has a double function, viz., to prove by similarity and also by dissimilarity; hence, it is not unspecified (it is not general, as claimed by the opponent).

No. 23. Nitya-sama—Refutation:—If the word is perishable (anitya) as you enunciate, let it be so (tentatively). Is this perishableness in the word eternal or non-eternal? If eternal, the possessor of this eternal quality (guṇa, dharma, or attribute) will also be eternal, and thereby the word will also be eternal. If non-eternal, the perishableness of the word is non-eternal, so that the absence of non-eternality will be the eternality (of the word).

The answer: The first alternative, that the word is the possessor of the eternal quality, is invalid, because already the word is proved to be non-eternal (for, the said eternal quality is 'non-eternal'). The second alternative, that the perishable word is non-eternal, is also untenable, because the perishable is said to be non-eternal (both of these mean the same thing). Moreover, the absence of what is produced is the non-eternality of the word by cessation. For, neither the non-eternality resides in the word, nor vice versa. Eternality and non-eternality are opposite to each other; hence as such, both of them cannot be the attributes of the same thing.

No. 24. Kārya-sama—Refutation: If the word is non-eternal, because it is produced by effort, the effort is diverse; some effort produces something as a pot; some effort discovers something already existing, by removing the obscuring or covering intermediates such as ground-water. Be it production or discovery, there is no difference (from the view point of the refutation). Hence, the exponent's stand is refutable, because what is produced is perishable, but what is discovered or made manifest and what is already existing is eternal as substance.

The answer: The word is produced, not made manifest. Hence the reason of the exponent that the word is perishable because it is produced is not applicable to the proposition that discovery or making manifest is effected by effort only. The word is not made manifest by effort, and the opponent's refutation becomes diversified by bringing in the case of making manifest through effort.

It is noticeable here that this case is apparently the fallacy of four propositions in formal deductive logic. The opponent in this case however insists on the fact that the effort is instrumental in both the results, production and manifestation. The exponent has to concede that the situation under these circumstances would result in an indecisive conclusion, but its defect would lie equally on both sides (samāna-doṣa).

On this topic of 'samāna-doṣa', the sūtras (V. I. 39 to 43) consider this inconclusive nature of discussion and generalize: "So is everywhere," wherever the unspecified (aviśeṣa) reason (hetu, middle term) is employed or met with in the jāti and its answer. Vātsyāyana has commented upon and explained them in detail, exhibiting the six positions (Ṣaṭpakṣi-rūpa-kathā) of the exponent, opponent, and arbiter. These six positions are each equally defective (samāna-doṣa) and thereby inconclusive.

When or where do these six indecisive positions not occur? They do not occur if the exponent admits to the last (kārya-sama) jāti that his reason does not apply to the manifestation through effort by removing obstructions. This admittance is not defeat, but the presentation of a legitimate fact. It is, however, to be noticed and remembered that the treatment of Nyāya in this chapter has been conducted by us particularly for the purpose of helping the reader to evaluate the meditative experiences of our concern intimately as against philosophic ones, which are mostly abstract, elusive, imaginary, and highly philosophical, and not of immediate concern to us.

Nigraha-sthana or 'Spots of Defeat' in Argument

In a philosophic discussion conducted either for finding truth or determining the nature of a particular philosophy, or examining its rationality, we shall have to know the spot, or point, or stop, where the discussion logically comes to an end. The exponent or the opponent may not probably accept defeat; but it will be defeat whether the defeat be admitted or not. Even if we clothe it with some polite word, it will be the spot of defeat mentioned in the Nyāya (V. II. 1 to 24).

The modern sub-commentator on Vātsyāyana's *Bhāṣya* (commentary), Dr. Gangānātha Jhā, makes a very interesting remark (on V. II. 1 sūtra): 'The stupid and the learned escape defeat; it is the intermediate (between the two) who are checked in defeat' and quotes a supporting maxim in verse. It is so for the simple reason that the learned knows his position very well, the intermediate loses his ground quickly, and the stupid has nothing to lose or gain. If the learned doctor is in earnest, we should seek the learned for discussion, from whom we can learn what we did not know before.

To begin the topic, there are twenty-two spots of defeat or check. These briefly are:

1. The first spot is when the exponent accepts the counter-example and corrects his own example. Thus he is said to have lost his first tentative proposition.
2. The second spot is when the exponent adopts another major term in place of his own. He is said to have changed his position.
3. The third spot occurs when the exponent states a reason contradictory to his own proposition.
4. The fourth spot comes up when he renounces his proposition.
5. The fifth spot is the change of the principal reason in the first tentative proposition.
6. The sixth spot is to dwell on unnecessary details.
7. The seventh spot is to talk absurd things out of context.
8. The eighth spot occurs when the members of the debating circle fail to understand or grasp the meaning of the debater's talk even after its repetition three times; the speaker is held to be incapable of talking properly.
9. The ninth spot is when one speaks unconnected phrases or sentences not to the point under discussion.
10. The tenth spot is when the members of the syllogism are stated without due order and out of their proper connection.
11. The eleventh spot occurs when one uses less than the five members (avayavas) of the Nyāya syllogism. It will be, however, controversial. For, in some systems we have only three members.

12. This occurs when more than one reason, or more than one example, or more than what is needed is given.
13. This is the repetition of words or meaning more than once, excepting certain conditions.
14. This is when the debater keeps silence and does not speak even when reminded thrice by the members of the debating circle.
15. This is when the debater fails to understand the words of the other even when repeated by him thrice and reminded by the members of the debating circle.
16. This occurs when the exponent fails to make an answer to the refutation launched against his proposition by the opponent.
17. This is when the exponent puts off the debate on the pretext of his urgent private business. It is serious; the discussion once started cannot be postponed probably except by the consent of all persons concerned.
18. This is when exponent realizes the defect of his proposition, but, without standing it, says: 'The defect is also equally present on your side. This is tantamount to accepting the other side.

So far we have briefly stated the spots of defeat, eighteen in number, without citing the relevant examples. It was done so to bring them in bold outlines in tabular form. By our commonsense also, we can find justification for these spots of defeat in a sort of philosophical discussion. In our mental deliberation (manana), we shall most probably need none of them. But sometimes it may happen that we suspect the deliberation has reached a sort of blind alley. Then it might be profitless to do the same thing over and over again. Something might have gone amiss; this must be the spot of defeat; by quick analysis, this would display one of the fallacies or jātis; when so detected, this can be readily corrected by logical rules for a valid inference.

The rest of 'spots' are as follows:

19. This spot of defeat occurs when one of the debaters ignores the spot of defeat the other arrives at. When this

spot is found, it must be pointed out: the failure to do so is itself a defeat. But the question arises here as to whose duty it is to point out the spot. It is primarily the duty of the chairman or the members of the debating circle (pariṣad).

20. This is when the spot of non-defeat is wrongly pointed out as the spot of defeat. If this is done it is a spot of defeat itself.
21. This spot of defeat arises from the tricky manipulation of another's tenet by the debater, in order to show the invalidity of another's tenet. This is unfair. Sage Gotama and his commentator, Vātsyāyana, are fully justified in including this sort of trick in the category of nigraha-sthāna, the spot of defeat. The example given in the commentary is lengthy and, if translated here, would be obscure without the full explanation of the trick. Since the particular tenet of the Sāṅkhya displayed in tricky presentation by the trickster is faulty, the later distortion of his own proposition makes his position contradictory. Hence he commits this defect and is accordingly defeated.
22. The last spot of defeat is the fallacy, termed 'hetu-ābhāsa', five in number. This defeat looks hetu or reason, but it does not serve the function of reason. If one uses it knowingly, one commits this defect and thereby is defeated in argument.

Vātsyāyana, in the beginning of the first part of this fifth chapter, says about jāti, and in that of its second part, likewise says about nigraha-sthāna, that these are many, but describes briefly. By this statement Maṇibhadra appears to understand that these are many more than 24 jātis and 22 spots, respectively; although it is differently interpreted by others, Maṇibhadra, the annotator of Haribhadra Sūri's *Ṣaḍ-darśana Samuccaya*, appears to guess rightly that these are infinitely large in number (ānantya). Indeed, we find about 237 fallacies in formal deductive syllogism, whereas the hetu-ābhāsa of Nyāya is shortended into five in number only.

Thus, so far we have discussed some important points of the few principal systems of Oriental philosophy. This is enough to show to the reader that the abstract thoughts of a philosophic nature, although very useful at least as intellectual exercise, are however far from the concrete achievement of reality obtainable through meditation.

XIII

Aim and Objective of Devotional Meditation

Devotion and Divinity: An Enigma

LINKED WITH divinity, devotion is very often followed and practised in the religions of the world. Natural or spiritual power, sometimes taken to be divine and occurring in its intensity, fills us with awe and reverence. We feel awe for its intensity and reverence for its protection. This sort of protection afforded us might be due to mere chance; but there are a few cases out of these occurrences that prove an exception. This is astonishingly true. Instances are not rare. This makes us believe that we are under some sort of Divine protection. This sort of experience gives birth to faith in divinity.

There is evidently an enigma in our harbouring and entertaining this sort of blind faith or belief without sufficient reason in its support. But just at the moment of such occurrence, a firm conviction of its divine nature suddenly takes possession of our mind. Later on, the enigma looms up; we begin to feel doubtful of the whole situation; but doubt alone cannot solve any problem. Hence, in spite of our later confusion, devotion has taken root and grown on personal lines. This, in short, is why the imaginary connection between the divine being and the devotee begins to be established and gradually substantiated.

In such a context as mentioned above, the practical aspect of divinity would be decidedly personal, not impersonal. Our commonsense would also like to see that this unique connection between the devoted and the devotee should bear some substantial fruit in our favour. The impersonal aspect of divinity, however rational and philosphical, could not meet our immediate needs, demands, and interests and would consequently be bypassed and ignored. The personal boons asked for and given were sometimes so incongruous and whimsical as to cause dire consequences to their receiver and even to the giver.

We find several instances of these whims exemplified in mythological works, a few stories out of which might be given here as an illustration:

A certain demon, Bhasmāsura by name, performed a great and long penance (tapasyā) to please Lord Śiva. The austerity of the demon pleased the God Śiva, who gave him the boon he had cherised so long. The boon was, however, diabolically evil and had similarly an evil end. The boon, once granted him, had to be tried for its verification. The demon, it is said in one version of the story, chose the Lord Himself to try the boon on.

The boon asked for and granted was the power to reduce to ashes anyone, upon whose head the demon should place his hand. The demon tried to reach the Lord for the trial of the boon readily. The Lord knowing his intention had immediately to pull himself back from the demon and run away. The demon, however, followed him. The Lord had to flee from his devotee, however so foolish, in order to escape the unexpected consequence of his own divine power, or ostensibly to abstain from generating any distruct on the efficacy of the boon. Instances of both the alternatives are found in the Hindu and Buddhist scriptures and mythological stories.

Another instance is that of Kumbhakarna, the royal younger brother of Rāvaṇa, King of Laṅka. Having performed a great and long penance to please the God Brahmā, the Lord was pleased with his austerity and wished him to speak out what he desired as a boon from him. The royal brother asked an idle boon and was granted it. He asked the boon to sleep undisturbed for six months at a stretch. He got the boon and wasted his life by sleeping it; was for every period of six months, broken only for his food once in this period.

Thus, in spite of the logical and philosophical considerations in favour of the impersonal aspect of divinity, our interest and concern have mostly been engaged in the personal aspect of this divine nature. Hence the philosophy of bhakti or devotion is often found to be supporting and elaborating the personal aspect of Godhead, technically known as 'Saguṇa Brahma', or divinity with attributes. On the other hand, the 'Nirguṇa Brahma' is this very divinity without attributes. The two aspects of divinity are, however, always held to be one and the same entity of Godhead.

The popular God is still more different from the philosophic Godhead. The latter (philosophic) is, as a rule, rigidly described in conformity with logical rules; the attributes of the latter are also given in a recognized form; so that there seems to be little difference between the latter and the absolute nature of pure Brahma, as propounded and accepted by such system of thought as admit the divine elements within them. In other words, the God described in the regular system of philosophy would be indistinguishable from the Brahman with or without attributes. The slight difference of divine qualities given in different philosophies does not materially affect the nature of God found in these philosophies.

The qualities of the former, that is, the popular God, on the other hand, are such not these are made as if to meet and fulfil the everchanging needs, aspirations and interests of the people who are supposed to worship him. The popular God has qualities of such a varying, flexible, and even self-contradictory nature that the regular systems of philosophy often find it difficult to reconcile these qualities rationally, logically and philosophically.

Such a state of divine confusion presents a picture of an enigmatic prototype, which our conscience refuses to believe. Unable to solve this enigma satisfactorily, and consequently confused, the devotee, or the seeker after true divinity, or the novice thirsting to do something spiritually rewarding, will have to abandon the spiritual project as some persons have done, or to go on gathering the practical experiences of yogins, devotees or even savants.

The uncertainty about divinity does not, however, invalidate the actual experience of the devotees. For, the spiritual power arisen out of long practices, deep meditations, intense devotional fervour, firm intellectual conviction and strong blind faith should never be belittled, descredited or ignored. We have many instances of such powerful performances displayed by devotees mainly through the power of their devotion.

The question arises naturally here as to whence comes this powerful force out of devotion. Without seeking its explanation in the controversial field of divine interference, we can directly refer to the topic of 'Puruṣa—Viśeṣa' in the *Yogasūtra* of Patañjali (I. 23 to 29 sūtras). This unique element of pure consciousness is the primordial Being, who is technically called 'Puruṣa-Viśeṣa' or 'Particular-soul'. This Being is identified as the God (Īśvara) of the philosophy of Yoga.

The aforesaid seven sūtras and the commentary on these sūtras give us, among other things, the most promising hope of ready acquisition of the accomplishment of samādhi by means of devotion. It is this:

> Is there any device of acquiring this Samādhi other than that of the category of the quickest attainment (through the regular method of 'Practice and non-attachment' as given in the 12th sūtra of this very first pāda or part)?
>
> The answer is given thus:
>
> When the God (Īśvara) is gained by means of specific devotion (bhakti), this God favours the yogin by the mere (touch of) meditation (abhidhyāna). By this (divine) touch of meditation also, the yogin obtains the quickest type of Samādhi, as well as the fruit (Liberation). (Commentary of Vyāsa on the said sūtra.)

What is this specific devotion? There is no agreement on the meaning of this important device of devotion. The principal author of the commentary, Vyāsa, has left the question open, without further qualifying the word 'specific' (viśeṣa). The resulting attention of this God towards the yogin or the devotee would show that this devotion must be and must have been the most intensive type of 'bhakti' depicted in the relevant philosophy.

efuge in Devotion

In the beginning of any spiritual enterprise, we offer our expectation to the divinity for acceptance in an auspicious prayer. This sort of our traditional practice may or may not fulfil the purpose our prayer indicates. But this practice is significantly deep-rooted, by which we try to create an interest for our humble enterprise in the divinity of our specific devotion. This serves the double purpose of both our surrender type and service class of devotion, as well as divine consciousness. If we are anyhow convinced of something like that the prayer was received as intended, the initial refuge will have been obtained from our divinity.

The practice of devotion towards divinity ranges from the most elaborate rituals to the simplest form of worship. But it is difficult to evaluate the worth of each separate piece of devotion in terms of its grandeur, expense, and sophistication. For, the standard of evaluating devotion we create, can be had only in our own way and estimation of satisfaction and achievement with respect to the divinity concerned. The same standard may be employed for evaluating the success and achievement in the spiritual enterprise including that of devotion to the divinity.

It would be merely a waste of time, money, and energy in pursuing an unprofitable enterprise, if we fail to observe and obtain any improvement in the right direction. This is the reason why we have been bringing in a proper authority, appropriate evidence, a rational approach, and a comparative study on each topic treated of in this research work on the Buddha's system of meditation, so that we shall be guided and directed by the best authorities.

The cult of devotion must have been initially very simple but effective. Through this, the devotee tries to establish a sort of personal contact with the divine person, who has been always regarded as the highest, most powerful, and most mysterious. This sort of definite personality assigned to divinity has made this cult realistically practical. The idea of superiority and supremacy of this divine entity over everything known and extant has also suggested that the abode, residence, or location of this person of divine qualities must be somewhere beyond our easy reach. This is one of the principal reasons why the philosophy of divine personality has not found much favour in the regular systems of spiritual philosophy.

The intimate nature of consciousness, technically known by different terms, has always suggested that the truth revealed in such inner qualities must be within and not away from our existence. Hence this subject has been very popular among our ancient and traditional thinkers. Accordingly our ancient and sacred literature has been wholly engaged in this sphere of thought. In such literature, the mention of God, or Godhead, has mostly indicated or implied the inner consciousness imagined in the universal extent, application or comprehension. As such, the existence of God, or the reality of Godhead, is gradually mixed with and dissolved into the corresponding properties and qualities of the consciousness and the living presence of individual existence.

The philosophers, ancient or modern, know this truth, or come to discern it sooner or later in their search after truth, but they abstain from expressing this observation in their works. They know fully well that the people in general will not tolerate and resent this sort of philosophical findings. Hence we find the elaborate discussion on these topics confusing.

The universal aspect of this consciousness has also always been the centre of philosophical thinking from very old times. But the location of such an extensive phenomenon has meant for those early thinkers a great puzzle. In short they could not locate consciousness anywhere else in material bodies. So it is very probable that they ultimately turned their attention inward and found the location sought for in the escalation of their own inner consciousness. The way to the subtle regions or heavens has been definitely stated to lie within the central nerve system.

Nevertheless, there is still a strong belief in the objective existence of these subtle regions or heavens, which cannot obviously be accommodated within the narrow space of the human heart, or brain, or psychic spheres. Over and above this sort of confusion, there stands the mighty personality of divinity; or, in plain words, the popular, practical, and personal God. The confusion created by such an enigma as depicted above is dispelled by a course of regular discipline in devotional meditation.

The natural instinct of human beings invariably seeks a divine refuge that might be competent to protect them against all sorts of hazards, calamities, temptations, and frustrations on their unique journey towards an unknown destination. Human beings are ordinarily distrustful of their own competency and seek a better and surer refuge to put their trust in. Hence it is clear that the universal aspect of divinity would be sought after often by the people than the individual aspect of Ātman or Brahman.

Hence we shall have to study this topic seriously before dealing with the method and efficiency of meditating devotionally. The topic will be continued in the next section.

A Short Philosophy of Devotion: Sandilya's Aphorisms

The ancient knowledge of the spiritual way of life revealed or described in sacred literature has been highly revered and implicitly followed for long. This body of scriptures consists of the Vedas and the Upaniṣads; the evidence cited from this source is referred to as 'Śruti' or 'heard'. When cited as such the authority is not disputed; a new interpretation of the citation and the context shown therein might be put forward under certain conditions and circumstances. There are later works of known authorship; these do not, however, carry as much authority for evidence in argument as the former type of scriptures.

This latter type of litrature is termed 'Smriti' or 'remembered'; this type however includes the whole religious literature excepting the works of the former type (Śruti). There were thus considerable quantities of relevant matters available on particular subjects. Out of these available matters, some comprehensive but extremely condensed kinds of works were composed known as 'sūtra' or aphorism works. In other words, a work of this category briefly quotes the relevant references in support, question, answer, reason, praise, and denunciation.

Obviously, this sort of condensed composition would necessitate an elaborate commentary.

One of these sūtra works is the *Bhakti Mimāmsā* of Śāṇḍilya's Śata-sūtrīya' or one hundred aphorisms of Śāṇḍilya. This short treatise gives us the main gist of bhakti or devotional philosophy in sufficient fulness. This work is obviously written in support of the Vaiṣṇavite bhakti cult; but this will similarly apply to Śaivite, Śākta and other bhakti cults as well. The author of this treatise has shown the difference in principle of bhakti or devotion from Jñāna or knowledge.

Principally the latter (knowledge) is the recognized means of visualizing the inner truth and thereby attaining one's liberation. And bhakti is taken, in this view, as an auxiliary means of purifying the mind, and hence is only secondary to the principal role of knowledge. This author has therefore taken pains to show the other way round. Ignorance, he says, can be removed only through bhakti, and not by knowledge. The reasons in support of his contentions are given and the authorities are adequately cited.

This treatise is divided into three parts or chapters (adhyāyas); each chapter, into two sections (āhnikas). The hundred sūtras are distributed in these six sections as under: Nine sūtras in the first section of the first part and 8 sūtras in each section of the third part. Each section deals with one of the important elements of devotion to the divine person.

Out of the few works written as commentary on the said treatise, the Bhāṣya or commentary by Svapneśvara Sūri is very good in several respects. The quotations given in support of his connection are all drawn from recognized works of Śruti and Smriti categories. These, in short, are: Gitā, Upaniṣads, Purāṇas, Mahābhārata, Brahma-sūtra, etc., etc. But most of his quotations are drawn from the Gitā, the Song of Lord Kṛṣṇa, which is incorporated in the great epic of Mahābhārata.

The short summary of the sūtras given below will give the main trend of the doctrine of Bhakti from the viewpoint of the proponents of the Qualified Monism. This doctrine of devotion to the Divinity differs from the attitude of the monistic Vedāntists with respect to the relation of God and the Individual. The state of liberation is the Knowledge of the Individual

Consciousness gained by oneself thoroughly and permanently, in the Monistic View. The Qualified Monistic View of Divinity is however real, actual, and true; and not unreal, imaginary, and illusory as held by the Monistic Vedāntists. Hence the liberation in the view-point of the Qualified Monism would logically follow from the devotion of the Divinity; and not merely from the knowledge of the Divinity.

The summary of the sūtras is as follows:-

"Well the deliberation of Devotion (is commenced). This (Devotion) is the Greatest Attachment (Parā-Bhakti) in God (Īśvara). Immortality is preached (as the fruit) for one (who is) established in that (sort of Bhakti). If (you say that it is not devotion, but) Knowledge, it is not so; for there is knowledge (of God, which is present) even in an enemy (who is) not established in that (sort of Devotion). Moreover that (knowledge) is lost (overpowered and made to vanish) by this (Devotion)." (1stto 5th sūtras of the first section of the first part.)

These five sūtras state in short; 'The Greatest Attachment to God is the only way to Liberation. It cannot be the Knowledge of Ātman or Brahman, as taught in other philosophies. For even an enemy of God possesses the knowledge of the God without having any attachment towards him. And the knowledge vanishes with the establishment of devotion; this fact proves the superiority of devotion over knowledge.'

The summary of the next four sūtras (6 to 9) is:

> Devotion is truly the desire, inasmuch as it is the opposite in meaning of enmity and it is applicable to the recognized term of Rasa. Hence Bhakti is attachment, and not knowledge. It is not the form of activity (as might be wrongly thought because of rituals): just like the knowledge, it is free from action. Hence the fruit of devotion becomes limitless.
> The word, 'Prapatti' or complete surrender, is specific to the cult of Devotion. This word is also found in connection with the knowledge, but not in the highest sense as understood in the devotion.'

This is the summarised meaning of the first section of the first chapter 'Parā-Bhakti,' or the greatest attachment permeated with intense desire, is the right form of devotion to God for achieving the highest objective known as Immortality.'

The second section of the first chapter consisting of seventeen sūtras (10 to 26) is summarized as follows;

> Out of the famous devices of gaining liberation, such as Jñāna, Yoga, etc., Bhakti is the principal one. For, other devices come under it. The state of one's absorption in enjoyment (Ātmarati) is the state of Devotion, and not that of Knowledge (Jñāna). Hence what is mistaken as the fruit of Knowledge turns out, on examination, to be that of Devotion. This is generally met with in the worldly life also.

The most famous instance of this devotional victory in mythology is the achievement of the cow-tending milk-maids of the Gokula village—without the least vestige of scriptural learning and knowledge. Through simple but intense love or devotion, they obtained the best of liberation, it is said.

> Bhakti is therefore superior to knowledge. Worship of other deities is not the greatest type of devotion and worship is the secondary type of devotion and includes whatever or/and whichever is inferior to the 'Parā-Bhakti' described already above. The practice of the Yoga lies within this secondary type of devotion too; for, the Yoga is as much useful to devotion as it is to knowledge. So Bhakti is still superior to Yoga, so much that even the accomplishment (siddhi) of Samādhi through Praṇidhāna or the specific form of Divine worship (*Yogasūtra* I. 23) is secondary, not the Para. (This is the climax of the bhakti ideology.)

The ideology of this bhakti cult is evidently set to prove that parā-bhakti is by itself fully competent to secure the refuge in immortality for devotees. As a matter of fact, the principal sādhana or device of any regular and respectable system of philosophy is claimed to be singly and exclusively competent to secure this most cherished haven of freedom. Accordingly, divinity, personalized in the all-inclusive entity and known as God, is the sole aim and objective of the cult of bhakti or devotion.

And the sādhana of parā-bhakti, as the most intensive attachment towards this unique objective, must be singly competent to achieve the Divine Nature for the devotee.

The treatise continues further:

> Now Rāga, or desire, or attachment, has been looked upon as one of the mental defilements to be totally uprooted in the discipline of other philosophic systems. How is it that this very defect (rāga) is accepted in this system as the principal means of discipline? The answer is that the attachment to God is naturally sanctified and not polluted; as the association, or (sat) saṅga, with the sages is highly praised and not denounced because of the evil reputation of saṅga!

The rest of the first chapter, further citing the relevant evidences, firmly establishes that the bhakti of this philosophy, that is, para-bhakti, is superior to all other devices of gaining the highest goal of life. So it says:

> The yogin is said to be greater than either Tapasvin (one who performs penance and austerities), or Karmin (one performing Vedic rituals), or Jñānin (one who follows the way of knowledge as taught in the Upaniṣads, the *Brahmasūtra* and Vedānta literature as the sole discipline of obtaining Liberation). But the greatest of these three types of Sādhakas (practiser) is pointed out to be the follower of Bhakti. Moreover, the so-called Jñāna-kāṇḍa thought to be representing the Upaniṣads is truly Brahma-kāṇḍa. And it is meant for the sake of Bhakti, and thus Brahma-kāṇḍa and Bhakti-kāṇḍa are equivalent.

The first chapter of Śāṇḍilya's Sūtras tries to convince us of the certainty or rather the desirability of regarding the most intensive form of devotion, termed parā-bhakti, as a superior device to all other devices of attaining the refuge of freedom and the haven of bliss. This cult of devotion obviously tries its utmost to prove its superiority over other cults in general and Vedāntic cult in particular. It appears that the overwhelming popularity of Vedāntic knowledge as propounded by Vyāsa and, Śaṅkara has been too firmly established in the minds of the people to be so lightly challenged by philosophers of lesser capability.

Nevertheless this devotional cult is one of the few most important disciplines of the spiritual aspirations of humanity, so comprehensive, illustrative, and authentic as to convince us at least of its seriousness, truthfulnes and enthusiasm. We can scarcely afford to leave it unattended to and uncared for.

Theory of God in Devotional Philosophy

The *Bhakti Mīmāmsā* of Śāṇḍilya, which we have been discussing in the preceding section, deals also with the incarnation of the personalized divinity or God, in the second chapter (II. 1 Nos. 46 to 55 sūtras). The divinity of God has been extensively spoken of in the Upaniṣads, Purāṇas, and religious literature; but this controversial divine phenomenona of the divinity as incarnation has remained so far unproved satisfactorily. The Sāṅkhya philosophy has traced the phenomena of the men and the world to the primordial or ultimate state of Puruṣa and Prakriti, respectively. The ancient philosophy of this fundamental duality does not venture to probe further conscientiously.

The Yoga philosophy, the samāna-tantra or holding a similar tenet with the Sāṅkhya, has ostensibly succeeded in producing a splendid conception of the personal God of the specific-Puruṣa category. This God has no beginning and will have probably no end. He has the interest of the good people and has willed initially, from anomalously remote time only known to Him, that He will have been liberating people immersed in the round of births and deaths by means of preachings for all time to come (*Yogasūtra* I. 24. and commentary on 25th sūtra).

This God is a philosophic necessity. The commentary of Vyāsa has done excellent thinking in discovering the living principal out of the original instinct. This principle is then logically personified into a compassionate God. Having been one of the innumerable individual Puruṣas like ourselves, the God is not fundamentally different from us. In a unique race towards the final goal from some unknown starting point, only one Puruṣa amongst us kept His full sanity intact and remained the same throughout this unique race so far; while we, all like Puruṣas, lost our sanity and shall be recovering it at some future time. The originally sane Puruṣa in this race is the compassionate God.

This primordial God, fundamentally the specific Puruṣa, is naturally the earliest precursor of all the later divine beings, which mythology, scriptures, and like literature speak of. It is presumably so for the simple reason that the origin of any Puruṣa is absolutely unknown and lies beyond all possibility of time and space. By the by, this divine principle is neither the Saguṇa Brahma, nor entirely the Nirguṇa Brahma. This God of the Yoga philosophy is, so to say, the idealized, personalized, and rationalized principle. He is a perfect Yogin established in perpetual samādhi, experiencing the state of Liberation directly, and at the time being aware of His divine existence (commentary of Vyāsa on sūtras 23 to 26 ibid., and sub-commentary of Vācaspati Miśra thereon).

The picture of the Yogic ideal as God summarized above is brilliant and highly attractive to those who are fond of yoga and its devices. The practice of yoga itself would be therefore a sort of worship to this God. Of the three principal Gods, Brahmā, Viṣṇu, and Maheśvara, the last one is regarded as the great lover of yogic samādhi. Naturally this God, also known as Śaṅkara, Śiva, etc., is very popular among the yogins. Hence, in spite of the fundamental principle of Divinity described on philosophic lines, the personal aspect of God is determined by the popular demand in the relevant society of devotees.

Hence the cult of devotion has thriven on individual conviction of spiritual experience and occurrence. The stories of sages and saints disclose that the most effective moments in their life had been their convictions that they had actually contact with the divine person.

These private convictions of divine existence in the individual lives of devotees are expressed in definite and firm words so much that we become favourably impressed and get oureselves won over by these sages and saints to what they seem to believe. Their perceptions of what they thought to be divine might have been wrong, distorted, or exaggerated from our standard of judgement of our leisure. But the circumstances, under which they had to labour, suffer, expect, and ultimately believe, were entirely their own and totally different from what might have been ours. Nevertheless these stories gives us something of devotional experience in the making of sages and saints in devotion.

Now the conceptual God in this devotional philosophy is introduced and discussed in the third chapter of this treatise. The sūtras (Nos. 85 to 100) give us a short description of the philosophic God, which is scarcely different from the Brahma of the monistic category, excepting the theory of reality. This theory states: 'Since the Divinity is real, actual, and true; everything emerging out of It must be likewise real, actual, and true.' (III. 1. 85; and commentary of Muralidhara and that of Svāmi Jñānānanda.)

'Everything in this world is permeated and pervaded by the Divinity (III. 1. 85). The power of this Divinity is known as Māyā which is indistinguishable with the material phenomena.' (86). In monistic Vedānta, Māyā is regarded as illusion and unsubstantiality of the world. Thus the points of view in realistic bhakti and idealistic monism appear to be diametrically opposite to each other; but practically the views do not present any difficulty in the working of worldly life. Emotionally, however, God-consciousness in the former will tinge every act and practice of the devotee; whereas in the latter the conviction of the illusory nature of substance of the world will greatly help the aspirant in transcending the sphere of conception and in attaining the state of pure consciousness.

The highest state of attainment in devotion is the same, as described in other respectable philosophies; that is, the state of total absorption in the universal consciousness of divinity as:

> In devotion, this final state is achieved by the Parā-Bhakti (I. 1.2 sūtra) of intensive devotion to God; this is obtained by the gradual practice of losing one's intellectual and conscious self in the Universal God-consciousness (III. 2. 96th sūtra).

The object of devotion, however, is the God, and not the Brahman as identified with the individual Ātman. The difference between the former and latter conceptions may be said to lie mainly in the presence and absence of emotion. The God without attributes would be in a way, indistinguishable from the Brahman of Bādarāyaṇa and Śaṅkara, and virtually akin to the highest state of liberation or individual consciousness. Hence the method of contemplating the nature of this Brahmic God would anyhow involve the devotee's own individual consciousness. Herein the God would appear, stay, and mingle with consciousness. When the emotion is gradually gone, the difference between the two would also follow suit. The last (100th) sūtra and the commentary of Muralidhara and Svāmi Jñānānanda thereon reach a similar conclusion:

> The appearance and disappearance (of phenomena) look like the transformation (of theirs) due to the contact of action and its fruit (the sūtra). But actually there is no real transformation in the absolute Brahman; the liberation is the climax of the transcendental devotion (the commentary).

The Theory of Divine Incarnation

We might sometimes wonder at the need of Divine Incarnation, when the Almighty God is said to be Omni-multifarious, that is Omnipotent, Omnipresent, Omniscient, and All-capable. He should or could have been able to get anything done by means of His mere will without being born of human parents as an Incarnation. Nevertheless, the author of this philosophy (II. 1. 46 to 55 sūtras, or to the end of this first section), Śāṇḍilya makes it quite clear that the absolute devotion (Parā-Bhakti) is cultivated and performed towards His incarnation as well. The incarnations are, for all practical purposes, as good as the Absolute and Original God, if we can imagine that there must be such a one.

But to all appearances, we cannot deny the historicity of Rāma and Kṛṣṇa, the seventh and eighth Incarnations of Viṣṇu. the Central God of the Vaiṣṇavite cult, or Bhagavata Dharma. They do not appear to be the creation only of some saintly poets, such as Vālmīki and Bādarāyaṇa; but the wide popularity of these two princes goes far beyond the poetical works of the Rāmāyaṇa and the Bhāgavata respectively. The yogins have also contributed much, by their meditative experience, to the cult. Although both the princes are equally worshipped by the people in general, the Kṛṣṇa cult has however far exceeded the other.

Apart from the huge literature of the Kṛṣṇa cult, the meditative school of Saguṇa category has found the image of Kṛṣṇa to be easily visualized; some yogins and even novices have found the image playing sweetly on the divine flute. Sometimes, not even attending to the Saguṇa type of meditation, some meditationists find the image of Kṛṣṇa under, beneath or on the branch of a leafy tree. The image is never a still picture, but assumes the role of a living person. These are a few reasons why the cult has been gaining in popularity even in this modern world of scientific mentality and practical ideology.

Some yogins of this cult have even reported a unique meditative experience. One of them said that the Kṛṣṇa image was witnessed within the cloud of meditative light in samādhi. The phenomena of living-like images in deep meditation are not rare, but frequent. When the samādhi deepens and then rises towards the surface of mental absorption, the mind becomes a little less subtle and begins to mark the colour, shape, and images of the form category of samādhi well known in Buddhistic meditation.

At any rate the yogin will never shut his eyes against his own meditative experience. However biased by some sectarian preconception or even obsession, a yogin can never belie his own inner experience and vivid realization. Hence this cult, however unbelievable in some facets of its doctrinal ideology, has surely some solid ground for its mission. The bhajana and kīrtana, or mental worship and social song of devotion are certainly effective in producing the peace of one's mind and of the party of devotees.

Although the incarnation entails the human process of conception, growth and birth as well as the performance of an active role, this divine process is very subtle (48th sūtra). For this process is brought about through divine power alone. The purpose of His undertaking such an incarnation is principally His compassion towards human beings (49th sūtra). This compassion is, however, found to be partial and directed to His devotees. He however succeeds in destroying the old corrupted order and in establishing the new moral order of human beings.

For good reasons, (son of Vāsudeva, Lord Kṛṣṇa) is said to be not different from the Brahman (52 and 53 sūtras). The last sūtra of this section (55th) is most important; for it recognizes all other incarnations (of Viṣṇu), and other divine emanations, such as Lord Śiva (Śaṅkara, Mahādeva, Maheśvara, and many other equivalent names of His). The sūtra says that the same absolute devotion should be offered to Them as to Vāsudeva; for there is no difference between the former and the latter in point of divinity. Strangely enough, the treatise omits to mention the female powers of the male divine persons.

The means of attaining absolute devotion (parā-bhakti) so far dealt with is secondary (gauḍa) devotion. This secondary devotion is fully explained in the entire second section of this second chapter (56 to 84 sūtras). This process of worshipping the images of the divine incarnations and emanations is very elaborate and should be learnt by direct observation and, at the same time, by full participation in the pūjā, if one is really keen about it. The rituals of the pūjā are, in a way, the formalities of invoking, preparing, welcoming, receiving, feasting, and finally bidding farewell to the God or His emanation or incarnation.

During the stay of the God in the prepared seat, bhajana, smaraṇa, and kīrtana are performed as if for the entertainment and recreation of the revered divine guest. Very often the relevant story of the guest is read and listened to. Such activities serve the purpose of the main target, of the secondary devotion, which is the steady and gradual approach to the absolute (parā) bhakti. This secondary devotion is not, however, lower in status; for, it includes the practice of meditation.

In any system of philosophy, the inclusion of meditation is to be marked well. The treatise (II. 2. 65) mentions the topic of meditation (dhyāna) as one medium of concentrating the mind, without dwelling on it in detail. As a matter of fact, the visualization of the divine emanations, the principal incarnations of Viṣṇu and other numerous deities can be only effected through the medium of meditation.

The method of contemplating on these images, concepts, or living figures is certainly diversified. But the result of such contemplation is unified in a sort of mental picture, which is produced suddenly in the mental field. This picture is very often unlike the previous conception of the devotee. The picture is never still but generally lively, active and pleasant to look at. For it is the product of meditation and very probably tinged with the supernormal touch. This is the reason why a devotee, once won over or converted by meditative experience, is said to be firmly established in the faith.

Not only the meditative conversion, the simple faith in a personalized divinity is also found to have had a lasting impression on the minds of such devotees, if they ever happened to witness an extraordinary phenomenon. The life stories of ancient, medieval and even modern sādhus (sages) display such moments in their life and also such strong effect enough to remould their entire career, as mentioned above.

Some Extraordinary Phenomena Witnessed in Devotion

In the systems of philosophy, the proponents or opponents to it direct their attention to the relevant and rational discussions and examine the conclusions arrived at. Both of them refrain from indulging in anything abnormal, irrelevant or unsupportable by logic or authentic sources. A similar process is also followed more or less in devotional philosophy, as we have already seen in the preceding sections of this chapter.

The philosophy of devotion is after all a system that conceives an extraordinary element in explaining the excellent result of its method or rather that of building its edifice on faith. Sāṅkhya has quite rationally come to the most likely conclusion that the world is primarily and fundamentally the result of two principles, consciousness and unconscious all-inclusive matter. The logical schools have not materially improved upon it; for, they have not made Nyāya easier than Sāṅkhya, which they seem to have intended to do.

Monistic Vedānta, on the other hand, has succeeded in presenting a system of philosophy said to have been supported by the Vedic authorities. The equally authoritative system of Mīmāṁsā (*Pūrva Mīmāṃsā*) remained a philosophy for a select few Vedic savants and scholars only. The system could not catch the imagination of the people. Yoga philosophy introduced the divine element so rationally as to make it lose the grandeur of divine power and expectation.

The Bhakti cult or the devotional schools of philosophy discovered the way of reconciling the commonsense of the people with the philosophical thinking of the learned, the emotional sentiment with intellectual reasoning, and an easy-going temperament with hard-headed seriousness. The result of such reconcilements has been evident in the wider field of devotional practice than that of other disciplines in philosophy. The deeper influence of this discipline is also evident in the simple faith displayed by a large majority of people throughout the world.

Absolute devotion is presumably to be acquired by a devotee only after he has made a close study of the nature of divinity, primordial God, His emanations, or His incarnations. And by such study, he has cultivated an extremely intensive type of devotion to Him. This is really very difficult and would require long practice even of the secondary type of devotional activities. The treatise under discussion fails to give us any direct method of cultivating this sort of absolute devotion.

But a simple faith in an image or a statue of the emanation of God has been marked even in the unlettered and unsofisticated people in general and devotees in particular. Such a unique faith, belief or trust as is sometimes found in devotees is unaccountably marvellous. The power of such a faith sometimes equals that of deep samādhi. Not only that much, sometimes this sort of faith has produced an unbelievable phenomenon. The evidence of its genuineness can even be guessed from the great effect the so-called divine event had produced in the devotee's career.

Some events occur; we view them as ordinary or extra-ordinary, as they impress us at the moment of their occurrence. We cannot change the impression at will one way or the other; it is more or less dependent on our mental disposition at the moment. Hence we should expect something better to turn out from every event; this expectation will help tinge our disposition with optimism. For, we should not forget that an optimistic disposition will help create a healthy and robust atmosphere around us.

The good psychic atmosphere around us would legitimately attract the attention of like power, or good spirits; if it is bad or evil, the automatic invocation would be evil and the attracted power or the spirits would be evil. Thus the psychic atmosphere around us would be felt as the projection of our own mental disposition. This sort of the projected external feeling of the internal changing states of the mind will explain our strange experience. This is when we have the sense of abnormality, or supernormality, or extraordinariness, or divineness in the marvellous phenomena we witness or encounter in our life.

Thus, these so-called abnormal experiences would really appear to be normal and ordinary events of course with a few exceptions. The marvellous events recorded in the lives of our ancient and modern saints in mythology, scriptures or history can be likewise interpreted to be quite normal and ordinary. Nevertheless the recorded stories have been a source of inspiration, expectation and optimistic hope for humanity, in spite of their shortcomings. The spirit displayed in these stories is much important than the veracity of factual details.

The sādhus or hermits or wandering sages, often met with or available for sat-saṅga or religious talks, are generally reluctant to speak of these unique events out of their own experiences. It is still more exceptional and rarer that one of these hermits can be prevailed upon to relate his experience of the first conversion in his saintly career. One of them was, however, pleased to tell me a short account of his early life, when only one or two of us were left with the sādhu.

The time was far in the evening or rather night, when the sādhu began to talk of his own free will about his early experience. He was born in some royal house of a certain Indian State in the British Indian Empire. I had met the sādhu some five decades before from now at the Maṇikarṇika Ghāt cave in Benares, where he was staying then. He was not mindful of learning and remained unlettered even when a youth. It was difficult to guess his home province from the Hindi dialect he spoke. We could not put the question direct to him nor was he inclined to tell us by himself.

Incidentally he related that, when he was sojourning at some forest resort, he had been watched over by some British agents. Had he known the Telugu language, he would have been caught and detained as the Telugu Insurgent Leader. He wore long knotted hair on the head and dusted his body with ashes. He was not seen to lie down even for rest. I saw him always sitting up in sukhāsana or in a sitting posture with one foot upon the folded thigh.

He used to take ordinary food once a day and was found to like the cigar, when I brought him a box of cigars. But he did not save up any of these for the following day. He smoked one or two cigars and distributed the rest to others. I never found him preaching or teaching any set course. As it is generally with this siddhi type of hermits, he also presumably thought his association to be quite sufficient for the discipline of visitors, admirers, and would-be disciples.

The extraordinary phenomenon of some physical event is the theme of his strange experience, which I am going to describe presently. He said:

> I was the eldest son of the Rājā; but I was given to pursuits other than the letters. My younger brothers were all lettered. My father being old and on his sick-bed, I heard a talk around the bed that the state heritage was going to be given to one of my younger brothers, on the main reason or ground that I was not lettered as the other was.
>
> This set-back in my ambition was a great frustration. I was infuriated and secretly resorted to my forest resort. There was installed in this resort an old statue of Lord Śiva. I used to worship Him. I went up to Him and said: "Oh look! I have been worshipping You so long. But I have heard today that my inheritance right is being taken away from me and given to others. You have helped me nothing." So saying, I broke off the nose of the statue with a stone lying nearby.
>
> After a while, I felt remorse. I began to think: "This was my affair. Why should I have punished Lord Śiva for this worldly matter? I have done something improper." Then I looked up to Lord Śiva and said: "Well, look here! I have

done a very bad thing. I punished you by breaking your nose for this affair of mine, and not Yours. I am repentant. Now make your broken nose whole." But the severed part of the nose was not healed and filled up. I waited but nothing happened.

This gave me a pang. Then I made a resolve and said: "Look here! If you do not heal up and make your nose whole as before, this very moment, I will cut down my throat before You." After a while, when, for executing my threat with a weapon, I had to look up. Lo!! The broken nose was healed up and stood whole as before.

The sādhu added: "The decision of the concerned has also changed during this gap." They were troubled with the sudden disappearance of the rightful heir and were penitent. They had searched him out in his resort and intimated to him the final decision in his favour. But the indication of the divine phenomenon was too much even for such a stubborn youth, as his mood shows, to think of the former life again. And this event truly became his conversion.

To continue the thread of this story, the sādhu thereafter visited the mid-western mountain regions of Nepal. Thence travelling over and sojourning at places on the way to Kāthmāṇḍu, he went and settled down near the bank of the Gaṇḍaka river till he passed away. I had met him several times afterwards and found him the same as before. We might raise a number of legitimate doubts on the apparently unbelievable event; but the account stands as heard and faithfully recorded here.

Method and Benefit of Devotional Meditation

Devotional meditation should be understood as meditation of the same type of general category found in memory culture, samā dhi sādhana, mental concentration, inner absorption and the like, with a predisposition to leaning towards divinity. The temporary emotion of linking something or someone, when strongly adhered to, would leave its impression on the mind as something akin to love. This sort of love, when directed to and connected with something most revered, and held superior to anything known before, is sanctified and becomes devotion to divinity. And devotion discovers divinity.

In order to keep the objective of devotion free from the limitations of humanity, everything is done to raise this objective to ever increasing heights. This imaginary objective, although naturally elusive and illusory, is not however entirely unsubstantial. It is devotion that invariably proves its reality, *actuality*, or substantiality. We can in a way deny what is divinity: but we cannot do so with respect to devotion, in the same manner as we cannot deny meditation and its develop ments.

Accordingly, this controversial divinity mostly latent manifests itself on rare occasions. These phenomena are witnessed, experienced, and recorded: but their proponents advocate their fundamental principles, and not the veracity of the events themselves, presumably on the ground of their insufficient rational data. The relative mythology, on the other hand, records these events with as much exaggeration as the author and the commentators are capable of.

Under these circumstances, we are really unable to determine and declare any positive findings about the reality of God as Brahman and Brahman as the true cause of the cosmic world (*Brahma-sūtra* of Bādarāyaṇa I. 2) and the cosmic world as the result of an intelligent creation. There are rome philosophers who do not entertain the necessity of such a person in this picture at all. Some philosophic schools such as Nyāya, Yoga, and Bhakti, strongly maintain this necessity to be most imperative.

But the topic of meditation may be introduced in any system, and discussed with profit. There will be probably nothing objectionable in the process of meditation from any viewpoint of philosophy and religion. So we shall be conducting meditation in devotion too. Meditation may however be utilized for several different purposes in bhakti, as in any other philosophies. In this context, devotional meditation would naturally mean "meditation in a mental disposition tinged with devotional emotion".

Apart from the above, there may be the practice of imagining the elaborate picture of a divine person seated on a regular throne. This practice of imagining or mentally delineating the divine image or picture is also called the meditation of the image with forms and other paraphernalia; but really speaking, it is as imaginary as the prepared statue or the painted picture of God made out of pure fancy or close imitation of scriptural descriptions.

This imitative type of saguṇa dhyāna or the meditation of the assemblage of divine attributes in a handsome form is very popular mostly among unsophisticated people. The attempt, once even partially successful, may gain momentum of devotional zeal and lead the novice or the devotee, through the secondary means to parā-bhakti, as the particular philosophy has mentioned. For, the means is obviously defective and artificial, but the end-product of the process is meditative achievement and is therefore progressive.

Devotional meditation, on the other hand, is a fulfledged meditation together with a mental disposition tinged with God-consciousness. This sort of dispostion would be present in the noivce or the devotee, before his attempt at conducting a regular type of meditation which should be free from such preconceptions as are obviously present in the imaginary conception of God. This does not mean the denial of such an extraordinay person as God in the cosmic complex; the argument advanced here is against the forced introduction of this person without necessity and without adequate rationality.

Let God be present or absent in our cosmic world including the sentient beings; and also let the consciousness occurring in these beings be conceived as not more than what is obtaining at present; and at the same time let the customary or conventional (samvritti, sammuti in Pāli) self or soul in us function as it is doing; the practice of the right type of meditation like that organized in the culture of memory will work wonders in these tentative positions.

The preconception of devotion held and obtaining in the mind before the beginning of meditation proper will, if left free, assume the right background and tinge it as if with a fine layer of lightly-coloured white cloud. Although this sort of background, if left unattended, gradually vanishes, the tinge of devotional background, because of liking it, may linger and make occasional entries in between moments of samādhi. The devotion-oriented meditation will have to be either left to develop by itself or ultimately brought in line with the regular type of meditation.

In Buddhism, the heavenly beings and regions are elaborately described; the method of remembering them is given in detail; this is known as 'devatā-anussati' and mentioned in many suttas. The Buddhistic devatā had invariably a previous life as a human being; they are therefore basically deified human beings and even, as devatā, show human sentiments and behaviour. The people fear them, but do not cherish to worship them for future welfare and liberation.

Among several classes of powerful beings other than human beings, the inhabitants of the second heaven led by Sakka appear to be active and interested, to some extent, in the human beings on the earth. These are in no way like the Vaidik devatās, who are rather personified powers. These are born out of Vaidik mantras; and after the completion of the purpose of their invocation, they just disappear. As a matter of fact, Buddhistic deities were all human beings before and are born mysteriously, live for a long time, and ultimately pass away as human beings. Most of them remember their former births.

None of them appears to have talked of God as existing anywhere in Heaven, except the Lord of the Brahmaloka called Mahā-Brahmā, and his associates. The God is practically non-existent in the Buddhistic cosmic world; nor is He found pervading matter and mind, for the mind could have detected Him at least in itself in a deeper state of samādhi. In the lifetime of the Gautama Buddha, however, the conception of the personal God seems to have been less definite. Had it been prevalent and regularly preached and populary held, while the Master was living, we would have certainly been favoured by him with some brilliant discourse upon this controversial figure.

In the Pāli suttas, we find that this God is mentioned simply in connection with the creation of the world inclusive of sentient beings (*Majjhima Nikāya* III. 1 Devadaha sutta and, *Aṅguttara Nikāya* III. 7.1 Titthāyatana sutta). These suttas mention the doctrine of the creation of the world by God (Issara, Īśvara); the nature of God is not given; it is not however a complete picture of the doctrine. The Master only dwells upon the irrational points of the doctrine and tries to show the irrationality of these by irrefutable examples. The followers of this doctrine could not refute the Master's position.

The doctrine simply stated is:

"Whatever this personal being (man) experiences as pleasant, or painful, or neither painful nor pleasant; all these are due to the cause of the creation (of the world) by God."

In still simpler words the doctrine would stand as:

"Everything in the world is felt either as pleasant or painful, or neither of the two feelings; this is so because everything is thus created by God: nothing can go against the created will of God."

Such a doctrine as stated above would present several situations of anomaly, which the Master takes up one by one and shows the anomaly. The two suttas referred to above take up the doctrine of 'Issara-nimmāna-hetu' or due to 'the cause of the creation (of the world) by God', as one of the causes. On examination by the Master, these causes including the above are found to be irrational.

Had the Master entertained this doctrine of God in the creation of the world, or even the acknowledgment of this divine Creator, his line of discourse here would have been quite different. As the position stands, the Master showed no inclination to entertain the doctrine of God as the Creator in the least. If he thought that the God, other than Brahmās of the form and formless regions at the highest, existed ever before, he would have certainly said so. It is easily guessed therefrom and from similar and allied suttas that he never discerned any God of such category throughout his meditative career and innumerable rounds of births as a Bodhisatto.

We do not find him answering any question about the existence or the non-existence of this God categorically. None asked him this question nor did he himself answer such question hypothetically. When there is no possibility of obtaining any positive answer to this most important question in the Buddhist Text and Scriptures, it is better to theorize that Buddhism, like Pūrva-Mīmāṃsā (Vedic Philosophy), Sāṅkhya, etc., does not include an absolute God in its philosophic structure.

We cannot however abandon our instinct of seeking a permanent refuse from some living power. This may be Lord Buddha, if he be living anyhow, and his Sangha, if its powerful members be yet living and available, refuge in the Dhamma is, however, problematic. Similarly we may seek a refuge in divinity through devotional 'meditation'. Sanctified Dhamma channellized would represent divinity we are seeking.

Dhamma is truly divine in the Master's system. If it is the permanent Dhamma that produces and maintains and destroys the world, this Dhamma is certainly equivalent to divinity. Before the very first appearance and manifestation of the Buddha, there was indeed the Dhamma in existence with the same invariability of its occurrence (*Samyutta Nikāya* II. 12. 20 Paccaya sutta). This Dhamma is significantly personalized and universally worshipped in the Greater Vehicle School of Buddhism.

Compassion (karuṇā) is said to be the main reason of divine activity (*Yogasūtra* I. 25). Again, this very compassion is the driving force of a Bodhisatto's long career. It is now very easy to see that the Dhamma deified would naturally assume the role of divinity. And abstract concepts and ideas are little understood by the people in general. Hence God has fulfilled the long-cherished wish of human beings by assuming the role of the personalized divinity. The rationality of this conception of God will be realized immediately, if we try to harmonize the important conceptions of God in the different schools of thought.

The God (Īśvara) of the *Yogasūtra* (I. 23 to 26 sūtras) is pure consciousness, untouched by any defilements, omniscient by nature, and the preceptor of all the great leaders. This is the most philosophical conception of God, and just near to that of the personalized dhamma. But the people in general would not be satisfied with any power until and unless, the power helped the people as closely and intimately as they (the people) would have liked it to help. This would not have been possible, unless the power assumed the popular form of a perfect Godhead.

A Short Course of Devotional Meditation

The popular form of Godhead, as mentioned at the end of the preceding section, is a very flexible idea about the imaginary person of Divinity. None are absolutely sure of the existence of this divine Person; but the people put blind faith in It out of an absolute necessity of their own. This faith does away even with commonsense: for, a strong faith in this divine Person is born of our instinct and stays as long as our mind is not adversely affected.

We have certain needs, aspirations, fears, and frustrations in every stage and walk of life. Owing to these, we are never at spiritual rest. Some power must be found to appeal to. Were the Buddha alive and available no matter where in the unknown, we would have certainly sought him out and appealed for the correction of these wrongs. In the turmoils of the currently running world, we fail to differentiate the right from the wrong and vice versa. For, the Master was similarly sought by people perplexed with their problems.

In the absence of any reliable objects of devotion for our intimate purpose, we shall be called upon to seek our own divine Protector. Is He the same for all of us? Perhaps He is not. Even if basically it be the same, our different problems and purposes and interests would diversify its observation. As a matter of fact, we shall transform any philosophic conception of divinity soon into a mythological one. And this mythological deity would likewise change into a popular one much sooner. Hence the sooner we fall in line with our last resort for protection, the better it is for our moral and psychic health and welfare.

A short course of meditating on a devotional line intimately connected with one's own private and personal deity would be something like the following:

> Prepare yourself for the regular practice of meditation, as usual with similar practices. The resort for meditation is

the same as for other meditative practices. The ground-seat is the best. The seating posture should also follow the same pattern as described for other practices. The eyes are generally half-open and half-shut: for this is the comfortable position of the eyes. The eyes may slightly be closed sometimes, if the mind tries to spell out the words naming the things lying around.

Remember all your problems one by one, without spelling them out in mental language. Then invoke the most intimate God whom the innermost mind contacts.

For, any God whatsoever, if He is a God in reality, must spiritually live in a plane, a region, a field, or an abode, that passes through our mind also. Any spiritual Being, if he be a God, must live in spiritual layer of heaven, and not in a material place. Hence any spiritual Being is sure to inhabit the spiritual region that is really connected with this particular layer also. If it were not so, none of our yogins could have established a sort of contact with their spiritual Beings.

When the God is invoked, the yogin or novice, that is, the practiser, should lay the problems before Him. This process is all done with mental concept alone without mental speech. It is however all the same Whether one spells out all one's prayers in expressed words, or does so in mental silence.

This silent prayer or silent statement of our problems before the private Divine presence is what is needed to satisfy our discontented or disconsolate mind with the hope of the sure solution in the near future. Never fear or feel shame in begging before the private God. The universal conception of divinity, if conceived and prayed to thus, will surely become personal, private, and intimate.

Now, begin the practice of the regular meditation. Say, Ānāpāna. This practice of respiration will naturally calm the disturbed mind gradually in a short time. Even if the mind gradually attains the more stabilized state, the mental background of previous deliberation and God-consciousness would not change materially. Become alert; fully aware of the mental field; keep the memory intact; remember; remember.

Remove torpor: leave off a sense of tiredness; do not repent for what is past; if idleness or sleepiness comes over you, try to be fully awake; stop any doubt; let no doubt disperse the concentrated memory; watch the mind patiently. It is the suspended span of mind that makes one impatient; and due to this impatience, the yogin fails to dwell longer in the becalmed mental-field. The calmer state of the mind, howsoever forgetful of the problems in the previous form, is still in possession of the earlier background of problems.

Try to develop this mental calmness gradually in depth and also in extent. Along with this increase of the meditative dimension, the original 'devotional meditation' also would increase. The element or devotion herein gives an optimistic outlook on life and may even add a fresh dimension to the Bhakti cult.

Remember that the popular God being meditatively worshipped herein is really in contact with the pure Consciousness perceptible in one's own inner self. Do not confuse this personal God with any external Divine Being of whatsoever prestige and antiquity. For, we are in search of some spiritual entity of consciousness in real existence and in close contact with our own self anyhow. This personal God is to be believed in as the one endowed with all the divine powers mentioned in the relevant works of any category—philosophical, scriptural or mythological.

The conception of Brahman as all-inclusive is basically stemming from the inner consciousness as real entity. The Prakriti of the Sāṅkhya philosophy may in a way be conceived as all-inclusive, barring the imperceptible original of consciousness as the so-called spectator of mental fluctuations. The ramification of dhammas as matter and mind is all-inclusive, excluding the incomprehensible cessation of all mental processes in Nibbāna of Buddhism.

All the above absolute states of liberation have been however attained by numerous persons from a very long time. These regions, states, or existences without any perceptible abodes must have been inhabited anyhow by innumerable liberated persons. If these divine personages are still living anyhow in these realities, our devotional meditation would verily endeavour to approach one of them at least. It goes without saying that this one will be our private and popular God for devotional purposes.

As for instance, the Shākya Prince Siddhārtha, Gautama Buddha, now in Nibbāna would be the one personal God for those of us who revere Him as the original discoverer of four form and four formless trances culminating in nirodha, or the cessation of feeling and consciousness, practically equated with Nibbāna.

XIV

Mystic Contemplation

Comprehension of Incomprehensibles

WE COME in contact anyhow with spiritual element; these unique elements suddenly impress us, in spite of ourselves, with something of awe, reverence, liking, etc.; but any event, or experience, or occurrence mixed with these elements becomes incomprehensible. These events mixed up with unique elements are naturally referred to the supernatural; but by doing so, we gain nothing in understanding them better.

The confusion arises due to the fact that neither we know much about the spiritual existences nor can we make out any supernatural laws. To take an example from the life of great persons, say, that of Siddhārtha, it is recorded in the text and commentary that violent earthquakes occurred during several specific periods of his life. Now the occurrence of quakes is quite natural; it is sometimes weak, and sometimes violent; although we do not know the cause of these variations, we think that some natural cause must have done these differences and we are not surprised. But the commentary propounds a supernatural theory of his birth and gives us a lot of spiritual reasons and supernatural significances for these quakes on these occasions. These are indeed incomprehensible for us (*Dīgha Nikāya* II. 3. Mahā-Parinibbāna-sutta: Eight Factors of great quake; *Majjhima Nikāya* III. 23. Acchariya-Abbhuta-sutta).

In trying to comprehend these incomprehensibles mentioned in the last sutta (*Majjhima* III. 23), we come to discern the supernatural laws in the building of the Buddha-in-the-making (that is, Bodhisatto). This is the gist of the sutta: "The huge collection of pious actions done during innumerable rounds of births by the Bodhisatto does (is said to) constitute the supernatural law of such a category." The very first beginning of such a resolve to conduct such a series of pious acts in a would-be Bodhissatto is provided in the introduction or the Nidāna-kathā of the Jātaka stories. By the way, this specific case of this great resolve taken by our Bodhisattva, the Shākya Prince, Siddhārtha, was generalized and adopted for all the aspirants of the Buddhistic way of life or the longest route to Nibbāna in the Mahāyāna (Greater Vehicle) school of Buddhism.

The next item of our incomprehensibles is the happening of miracles. We may wonder why these miracles should fall in the right moments of the Bodhisattva's life at all. If we study the causes and circumstances of these happenings, we very nearly discover their workings. For instance, the stoppage of the shadow of the tree beneath which Prince Siddhārtha was meditating was due to the meditative force of the trance he dwelt in. For, it is recorded in the relative place of the *Lalita-vistara* that the usual flight of five yogins over the tree was likewise checked unwittingly on the same day. (*Lalita-vistara*, 11th Chapter; The Jātaka-Aṭṭha-kathā: Nidāna-kathā).

Next to this item is the occurrence of 'Four Signs', or the indication of our inevitable lot of suffering through old age and disease and death and of our possible escape through renunciation. The incident of meeting with any or all of these signs by our Bodhisattva was quite ordinary; but the agency, which is said to have brought these signs to occur or pass before the Prince, was surely extraordinary and incomprehensible.

Mystic Pull in Spiritual Life

The life we are living is more or less full of strife and endeavours to solve it. This gloomy picture of our life is however some time or the other suddenly struck and illuminated by a spiritual spark. This spark or touch is held to be of spiritual import. If once we are caught in this spiritual touch, this touch acts as an inescapable pull drawing us ever, sometimes tangible and known, sometimes unknown to us nearer and nearer to the goal set by our inmost longing interest.

This pull certainly stems from some inner source; as such it is fairly certain that the source is spiritual. It is of course subject to doubt. The inner source might be something even of an extraneous and evil character; but tradition on this secret lore is definitely on the good side. Even if this pull should merely represent a resultant of our own innumerable acts of moral value and character done in the past, we have scarcely any good ground for believing that the resultant by itself is capable of pulling or driving anyone with an evil impulse, for the simple reason that the result (vipāka) cannot by itself produce another result.

From a close study of the *Lalita-vistara* and the Mahāvastu-avadāna (the portions just before the great renunciation of Prince Siddhārtha), we find a definite confirmation of the mystic influence in the spiritual career of our Prince. Evidently he was perceptibly or imperceptibly influneced by some of the inhabitants of the pure abodes (suddhāvāsa), the higher Brahmlokas. It was certainly some of these deities that quickened his leaving the household life so abruptly. It was again some of them who prompted him to resort to a severe penance of extreme austerity.

These mystic elements however did not try to mould him on their own pattern of life. For, the ready conversion of the human population into their Pure Abode is obviously impossible. They did not at least let him neglect the effort and abandon the quest. Now this spiritual force is still in existence and also must be more or less active in its compassionate mission towards humanity beset with worldly turmoils and complexities. It will sound dogmatic to assert the existence of such an abode as mentioned here; but the existence of the historic person as our Prince, the founder of Buddhism and expounder of Buddha's System of Meditation, also positively connotes the essence constituting it and also denotes the various spiritual regions attainable through his system of meditation.

Moreover, the incomprehensible reality of liberated person and Nibbāna of completely extinguished arhats of several categories enliven the still higher state of mystic possibility for guidance towards our march to the mystic goal. This sort of mental disposition must be truly regarded as healthy optimism for the welfare of human societies in general, and for the attainment of spiritual aspirations in particular. At any rate the mystic influence of the personal category can scarcely be ignored.

We might discern some difference between mystic influence and divine influence. The latter is more respectable than the former; the divine contact is established through devotion, while the mystic contact is personal and acquired by mutual approach; devotion to god is an open affair, whereas the close relation with a mystic entity is a private concern. Hence divine worship is also often converted into a close relationship with a mystic person. This conversion of devotion into the intimacy of mystic category has brought about a complete transformation of the ideology towards the divine object of adoration and devotional love of famous devotees.

Nevertheless, the mystic touch and close relation are found to be so personal that we have to place this subject quite separate from regular devotion or worship to divinity. The personal nature of mystic revelation is also the point to be taken notice of. Moreover, we do not yet know how the mystic power of a personal character comes into play so realistically, as sometimes experienced in private practices. Our natural delicacy and shyness in any avowal of greatness in ourselves prevents us from clearing, in public or to ourselves, anything so vast as divine favour. There would not be any hesitation in accepting such favour from a known or unknown mystic element.

The mystic experience is, however, as real as any one of everyday experiences in the world. It is difficult to explain the mystic objects come into an experience in the same manner as we do the material objects in an ordinary event. For, the reality of the mystic objects is basically spiritual and not material. To give an example from the same 'Four Signs', the fourth sign indicating renunciation was a miracle of mystic experience. The incident described in the *Buddha-carita* (V.16

to 21 stanzas) of Poet Aśvaghoṣa is narrated in the next section.

Mystic Experiences

The Shākya Prince, Siddhārtha, is said to have witnessed several things of a mystic nature. Those experiences of the Prince, if those things occurred as recorded in the text as well as in the relative commentary, were surely of some unusually spiritual or of mystic texture of existence, and not merely fanciful and not-existing. We have chosen these examples for our analysis because these can be studied singly without other complexities.

The *Lalita-vistara*, or the detailed account of the life of the Bodhisattva, records in its 11th Chapter (Kriṣigrāma), as mentioned above, that five sages had witnessed the Prince absorbed in deep samādhi beneath a certain rose-apple tree in Shākyan country; and that these sages were accomplished yogins flying in the air; and also that their flight was suddenly checked above the tree. It is said that the yogins came down, went upto him, expressed their admiration in verses, and then went their way.

Let us take the account tentatively as an actual event. The deep samādhi was a verity; the unusually powerful pull or brake mentioned can be assigned to the samādhi; but the five yogins flying in the air were unseen by anybody, and not even by the meditating Prince, excepting by some invisible spirit inhabiting the field. This sort of vision is spiritual or mystical. The existence of the yogins and the local spirit is tentatively real, but not of what we are customarily acquainted with. As spirits may range from those of ordinary ranks to those of higher ones, so personal elements in mystic experience may range likewise, of course with a much deeper sense of significance.

In the *Buddha-carita* of Poet Aśvaghoṣa as mentioned in the preceding section (last paragraph), there is another example of more interest. The situation of this incident is also the event of the Prince's meditating beneath the Jambu tree. The poet brings in the fourth or last 'Sign' of the inspiration to renunciation and depicts the scene as follows (V. 16 to 21 verses):

> Thus (when) this defectless intellect (Buddhi) of the purified august person (prince) was on the increase, (then) there (appeared and) approached a person in the garb of a mendicant (bhikṣu), unseen by any other person. The Prince (seeing the mendicant approaching him) asked him: 'Tell me. Who are you?' Then he (the mendicant) said to him: 'Prince! terrified of birth and death (śramaṇa) am I, who has renunciated (the world) for the sake of liberation." (16 and 17 stanzas, ibid.)
>
> In the world that is subject to destruction, I am, being an aspirant of liberation, in search of that stage which is all-perfect (Śiva) and imperishable. I regard (my) own relatives and other persons with equal concern; I have withdrawn both liking and hatred from the objects of perception (18th stanza). Living anywhere beneath a tree, or in a deserted temple, or in a mountain, or in forest, I wander, without any possession, without (entertaining) any hope, accepting alms whatever comes in, for the sake of the (attainment of) spiritual objective" (19th stanza).

The above account of the appearance and the discourse of the mendicant would have been quite an ordinary event if the mendicant had left the Prince in an ordinary manner. But it was not so. The manner of departure of the mendicant was so extraordinary that the Prince, even still in samadhi, was likewise astounded and affected. So we find in the last two stanzas:

> Having said this, and in the seeing (before the sight) of the Prince, he (the unique mendicant) jumped up (in) the air and was gone (out of sight). He (the unique mendicant) was the person (an inhabitant of Pure Abode) who had seen (with the same body of his) the former Buddha; and he had come for the purpose of reminding him (the Prince). When he had taken to the air as a bird. the Prince was struck with astonishment, and, having gained a mighty spiritual shock,

forthwith thought out way of going away out of the home (20 and 21 stanzas; ibid.).

The mystic element is prominent in the above account. The manner of the unique departure of the mystic person was purposefully made dramatic in order to impress the Prince with the seriousness of his situation, if he should linger on in household life. The incident might have been either of physical or spiritual occurrence, for the prince was in samādhi and the visitor was presumably an anāgāmin (non-returner) come down from the highest Brahmaloka. In the absence of the poet's express reference to someone known to us in the text, it would be a mere guess to suggest some name to fill up the space.

At any rate, this mystic element might show that it is not strictly necessary for it to be divine. The divine element, if intimate, personal and communicative, will be regarded as mystic. So worship to divinity alone should not be confused with the intimate communication obtainable in mystic practice. There is, however, a variety of exceptions in this field of mystic devotion also. It will be better to study the lives of mystic devotees and derive therefrom some precise definitions, so that connotation and denotation might be employed to check each, other.

XV

Kuṇḍalini-yoga or Physico-psychic Meditation

Inner Channel of Respiration

OUR RESPIRATION plays a very important role in the medium of practising meditation. The in-breathing gnd out-breathing of the air are our physical needs; this is so necessary that we cannot live even for a few minutes without performing the regular movement of both the wings of respiration. This may be done through either of the two hollow passages, the nose and the mouth, from the lungs. But the nose is taken to be the main passage for respiration, and meditatively considered, the natural and comfortable way of respiration would prove to be doing so through the nose, and not through the mouth. Similarly for most purposes, the nose would prove to be a better medium.

The nose has two holes equally fit for drawing in and out the breath or air. These two channels do not however operate in an equally efficient way every hour; sometimes one, sometimes another, sometimes both nostrils would be found working smoothly. This natural movement has been made the basis for an elaborate knowledge of physico-psychic channels operative in meditation, which is scarcely ever matched by any system of the world other than what may be briefly termed as Kuṇḍaliniyoga. In the Oriental system of course this is secret yoga.

What is the secrecy in such a system of yoga as open as respiration? The secrecy is only limited to the arising or rather the arousing of the Kuṇḍalini, or the coiled (female) one. If the system had been discussed in the Master's system as plainly and explicitly as celebrated Dhammas, eighty-four thousand in number, without any reservation, we should have got the secret free to our great satisfaction. But to our misfortune, this secret yoga has been totally absent, either through its transformation into the Master's own system, or because of its being completely externalized. The instances of these transformations and externalization are found in the concrete examples of the events recorded in the text and the commentary.

When we have to search for the workings of this Kuṇḍalini elsewhere, we shall do so in the relevent Upaniṣads, scriptures and technical treatises. Now to resume our discussion, the nostril to the left side is called 'iḍā' or 'moon' or the cool element; the breath drawn through this left nostril will be cool, so to say. The nostril lying to the right side, on the other hand, is termed 'piṅgalā' or 'sun' or the hot element; the breath coming through it will be hot.

This route is closely linked, according to the relevant authority, with the flow of inner movements, which are virtually the nerve impulses. The left and right nostrils generate the corresponding nerve impulses, which pass on through the nerve-knots or plexuses at different stations within the central canal of the spinal cord in human beings. Because of this link, the respiration of breath likewise affects the inner channels and thereby the nerve-knots or plexuses.

This sort of nerve impulses cannot remain merely a psychic action; there must also occur some physical works corresponding to the psychic impulses. These works and impulses thus occur; the nerve channels pass on these energies; the plexuses are also affected; and so the frequent mental practices make a physical route through the central canal in the spinal cord. This unique route makes the subsequent meditation mechanical. This is therefore the wonderful merit of this system.

Meditationists know well enough that the daily practice of meditation done at some appointed time helps them in organizing it easily and quickly as something habitual. It is habit-formation that helps; the nerve impulse and physical work as mentioned above come to construct the unique route within the central canal inside the spinal cord in the backbone. This is narrated here merely as an example. The route is not actually made like this. The authorities are of one mind that there is already a set route in the suṣumnā or central canal well constructed in the nerve-body of ours. This might really sound dogmatic, but the yogins definitely think it to be so.

If so, how are we to utilise this unique route for meditating as long as we like? The route is said to be closed by the serpent-like body of the sleeping Kuṇḍalī or Kuṇḍalini. In other words, the fine piercing power of our mental energy makes a quick thrust into the secret realm of knowledge. But yogins are mostly secret devotees of this Goddess Kuṇḍalini for giving them a ready pass to travel through the mysterious wonderland. For, the Kuṇḍalini power seem or appears to be living when fully awakened, and not merely material force. This is surely strange.

This is the reason why Kuṇḍalini is not freely discussed among yogins. It is implicitly accepted that Kuṇḍalini power is to be gained or transferred from the Guru to the Celā or disciple. Nevertheless, we shall try to find out whether or not we can discover the method through our own research. There is no reason why we should not be able to solve this problem to some extent.

The Discovery of Kundalini Power

The discovery of the form trance (rūpa-jhāna) by our Shākya Prince Siddhārtha had wonderfully simplified the successive trances of the form and formless categories. This facility of organizing automatic and deeper trances would certainly suggest the discovery of the natural method of awakening the latent inner nerve or physico power, mystically or technically known as 'Kuṇḍalini Śakti', or Coiled Serpent Power. It is to be noticed that the phantom of the coiled serpent in such an inner and natural channel of nerve impulses is entirely imaginary and non-existing in our spinal cord. The sense and visualization of the finer movement of nerve impulses is of course liable to be imagined as something serpent-like creeping up the spinal cord within the backbone.

Had the Prince definitely mentioned this inner power in his remembrance of the first form trance, we would have easily traced out the source, or medium, or secret of this physico-psychic power. The main attraction of this power is evidently the close relation of physical element with that of psychic one. As for example, the physical appliance in devices such as seating or sitting postures, restraint of respiration, listening to inner sound, gazing at a bright object internal or external, and principal mudrās, (the physical appliance) gives us a sense of steadiness, firmness, and security amidst psychic activities.

It is evidently for this reason that the Buddha's system has so strongly emphasized the physical factors in the culture of memory (sati), which is obviously a psychic factor; this is worth our close consideration. The relative suttas, such as, Satipaṭṭhāna (*Majjhima* I. 10), Mahāsatipaṭṭhāna (*Dīgha* II. 9), and Satipaṭṭhāna-samyutta (*Samyutta* V. 47. suttas 9, 10, 29, 31), clearly teach us to remember the material objects of the physical body constantly from moment to moment in order to keep up the chain of memory intact. Herein the unbroken chain of memory becomes the continuance of meditation in the Buddha's system.

Where is this memory operating? It is certainly on the material body itself, so far as the kāya-anupassanā of the Satipṭṭahāna is concerned; it is the remembrance of the body that is memory, which is the moment of meditation. This state of awareness in meditation is the state of fully awakened memory. Hence, if we could direct this memory to watch the nerve activities inward gradually from the base of the spinal cord upward, we would surely catch hold of this mysterious medium of communication. But the Master has not mentioned this sort of concentration on the nerve base of the Kuṇḍalini type.

We could reach this spot or centre of nerve impulse movement through the fine and minute perception by means of feeling and at the same time locating the mysterious Kuṇḍalini amidst the nerve fibres thereabouts. The method of locating this spot would be something like the following procedure:

> Follow the directions given for conducting a regular course of meditation. Observe the respiration as in the practice of 'Ānāpāna'. Turn the attention to the observation of the physical body as is done in the 'kāya-anupassanā'. Direct the attention to the base (ādhāra) of the spinal cord, which is given nearabout the middle portion or part lying between the anus and the genitals.
>
> Try to see, at the Spot of the Base, through the mind's eye, as we sometimes do towards a hidden object. The attempt at seeing something thus makes the inner sight keen. This sort of 'watching inward' is known as 'Śāmbhavi Mudrā (*Haṭhayoga pradipikā* IV. 36 and 37 stanzas). This mood and mood of concentrating inwards will quickly make the mind engage itself for some time. The old masters used to teach the novices or disciples to perform an elaborate worship, that is, mental Pūjā or imaginary ritual to the mystic deity.
>
> This Kuṇḍalini yoga is also known as the Yoga of Six Plexuses (ṣaṭ-cakra). From the base to the brain, the central canal in the spinal cord contains six principal plexuses; the successive plexuses are held to contain a number of petals, a variety of colours, and a particular deity with companions and associates. The petals are also said to exhibit a number of alphabets representing some fundamental Mantras (spells). In short, the practice of this Kuṇḍalini or Śaṭ-cakra-Vedha Yoga has gathered elaborate rituals to be performed through imagination before the presiding deities of the respective cakras.

The cakras are likened to the lotus flower with the specific number of petals, upon which the presiding deities take their seat and expedite the upward ascent of the novice or the sādhaka. The long and short of these rituals in the respective plexuses is the mental stoppage during the performance of these mental ritualistic worship. If we can find other modes of lingering before these deities who occupy the respective cakras, the innovation would meet the purpose of the old elaborate rituals.

The main attraction of this sort of Kuṇḍalini yoga is the mystic power of the Kuṇḍalini Herself. As already mentioned above, this is a living power and competent enough to draw us forcibly within the psychic centre and to push or pull us upward to the Thousand-Petalled Lotus of the topmost cakra. Well! this is the mystic power and bliss; its attraction is perennial; it cannot be matched by any mundane enjoyment available through wealth or power. It is also the tacit rule among Her devotees, admirers and lay persons that nothing derogatory about Her is spoken. We should be rather serious about this little etiquette.

This Kuṇḍalini is the opener or piercer of all the six cakras or plexuses. When she appears as an electric point of brilliance, invariably within the suṣumnā, it is said that our life energy is pulled inside; all our external life activities are forthwith suspended; but we suffer nothing; as soon as this yogic excursion comes down, everything returns to normal as it was before. Hence there is no danger whatsoever in this yogic practice. Even though we could not provide a ready means of awakening this power often said to have been sleeping within us for a very long time, we would advise any would-be meditationist not to lose hope of awakening this latent power some day for, the power must have already awakened a little; as otherwise he would have no hope to gain or no fear to lose it.

The sort of close link between the mystic experience and devotion to divinity on one side, and the arousing of Kuṇḍalini on the other would appear to be striking; for, indeed mankind has to keep up faith in order to avoid the pessimistic tendencies amidst the frustrations and failures often met with on our long journey to the unknown destination.

Subtle Guidance of Mysterious Kundalini

The subtle regions of heavens generally known as svarga or Brahma-loka are so extensively treated of in the Oriental scriptures, mythology, philosophies and yogic literature that we cannot but believe in the reality of these heavens. But the whereabouts of these subtle regions were then and even now are unknown to the people in general. The people had to believe in their religious tradition without any objective verification; for, their denial would have meant then and will mean even now a sort of social degradation and thereby economic trouble to such offenders. Under these circumstances, none would have taken then and will take even now the trouble of denying these unproven theories unnecessarily.

The mystifying nature of these subtle habitations is due to the inability of the general intelligentsia to locate the means of perceiving them. The means of doing so has been mostly the motive power of Kuṇḍalini. It is presumably the very fine trail of mystic light that leads the yogin to these regions which is indeed the widely accepted Kuṇḍalini. Now this mystic light cannot be imaginary, nor extraneous, nor unsubstantial, nor other than one's own self (conventional self). As such, the method of awakening this inner power must not lie beyond our competence, capability, perseverance, or patience of unfolding it.

Our ancient scriptures, such as the Upaniṣads, Purāṇas, philosophies and yogic literature appear to hold that the ways to these subtle regions of heaven and Brahma-lokas are certainly the channel of the central canal, 'suṣumnā'. To quote a few instances, the following Upaniṣads say as follows:

1. *Chāndogya* (VIII. 6. 1 to 6 ślokas) of Sāma-Veda mentions one hundred and one channels (ṇaḍīs) of the heart (hridaya)...One out of these is connected with the (inner top of) head. He who goes up (at the moment of death) by this (channel) attains immortality (Liberation). Other channels lead (at the time of death) to different regions (other than Liberation)."

The above topic is fully discussed in the *Brahmasūtra* (IV. 2. 7 to 21 sūtras) of Bādarāyaṇa with Śaṅkara's commentary. The above portion of the Chāndogya Upaniṣad (VIII. 1 to 6 Khaṇḍas) is particularly discussed in Sūtra 18 (ibid.) and the commentary thereon. The gist of the discussion is as follows:

> This is known as the 'Hārda-vidyā', or the learning of the heart. The channels of the (mystic seat of) heart of the dying devotees mingled with the (corresponding coloured) rays of the sun quickly travel with the rays. This is the rule; there is no question of the time of death; the rule holds good whether the sun's rays are just then available or not.

It will show that the subtle regions of Heavens are held to be closely connected with the nervous canals situated in or connected with the nerve-plexus of the heart.

The mystic land of Heavens is said to be approachable and obtainable through the nerve channels of the suṣumnā or the central canal within the spinal cord. These mystic regions were never held to be suspended in space as any planet of the universe, but always conceived as existing in the mystic world approachable through the mystic channels of the central route. The mystic land may be compared to dreamland, which is however known to be unreal. The mystic land is, on the contrary, held to be as real and actual as this wakeful land of ours.

2. *Yoga-tattva* of Black Yajur-Veda: This is comparatively a short Upaniṣad of 142 stanzas and a half. This scripture advises one to concentrate one's effort in yoga to the exclusion of all other matters. It says: 'Practise Kevala Kumbhaka (automatic restraint of breath) well; then with heat, penetrate Kuṇḍali into the Suṣumnā; with the air, enter the mind in the great road' (Mahā-patha, highway, suṣumnā). The word 'heat' used above is indicative of postures calculated to make the base of Kuṇḍalī heated, so that the latent power can be awakened and enter smoothly into the inmost sheath (Brahma-nāḍī). This sort of heat is generally generated by several specific mudrās, out of which one round of Mahā-mudrā, Mahā-bandha, and Mahā-vedha is given here (80-82, and 112-125), together with khecari, viparita-karaṇi, and the usual bandhas or blocks.

3. *Yoga-cūḍāmaṇi* of Sāma-Veda. This is a short Upaniṣad of 121 ślokas. This gives a brief description of the six Cakras (plexuses): 'Four petals are in the (lotus of the base) Mūla

Ādhāra (cakra); six petals in Svādhiṣṭhāna (the plexus in the sex); ten petals in (Maṇipura near) the navel; twelve petals in (Anāhata cakra) the heart; sixteen spokes or petals in (Visuddha Cakra (near Adam's apple); two petals in (Ājñā cakra) between the two eyebrows; and one thousand petals in the Brahmarandhra, the great hollow path.'

> The first plexus is (Mūla) Ādhāra; the second cakra is svādhiṣṭhāna; Yoni-sthāna is between these two (cakras) and called 'Kāma-rūpa'. Kāmākhyā is however in the spot of the anus, wherein the lotus is four-petalled. In its middle there is Yoni called Kāmākhyā, worshipped by siddhas (yogins). In its middle there is Mahāliṅga (great symbolic liṅga) set up with the face turned to the west (back-bone)...In the navel there is however the (brilliant) disk like jewel (Maṇipura). Like the light of the melted gold, this flashes like lightning trail.
>
> The Triangle is the abode of Fire, which is situated below the sex-organ (Meḍhra, penis)...The second plexus is situated in the site of the sex organ. It is here that the block (kanda) of Suṣumnā is sewn (pierced or tied) by nerve fibres. The plexus in the navel is Maṇipūraka with twelve spokes or petals. Above the sex-organ and below the navel, there lies the Yoni in the (above-mentioned) kanda (block) like the egg of a bird. It is herein that there originate seventy-two thousand channels (nāḍīs or nerve fibres), seventy-two of which are described (for their functions).

This number of nerve fibres is commonly mentioned in several Upaniṣads. The kanda is taken to be a sort of nerve block, from which these nerve fibres are thought to originate and spread all over the body. The suṣumnā is regarded as a very fine and thin fibre 'like the fibrous stalk of a lotus', or 'like the smallest part of a hair torn lengthwise out of its length'. The purport of such a minute measure is to indicate that the channel through which the mental impulses move is as fine as we can imagine. As a matter of fact, when the mind concentrates at a point or along a very thin line, the spot of attention clarifies, or blazes.

We need not go into details about the names and functions of these channels. We are mostly concerned with the secret key to open this folded-up storage of physico-psychic energy. It is to be marked that this energy is real and rewarding and not merely imaginary. Its physical nature is truly revealed when the Kuṇḍalini is awakened and moves along the Suṣumnā, the activities and the feeling of the physical body outwards are said to cease. It is but natural that the state of such suspense or abeyance of external activities should occur when the corresponding nerve impulses are checked and pushed up inward.

The Upaniṣad, *Yoga-cūḍāmaṇi*, continues:

> Out of these seventy-two Nāḍīs, ten Nāḍīs are principal ones, such as, the followings:
>
> 1. Iḍā, Piṅgal , and Suṣumnā etc., as already explained above.
> 2. Gāndhāri lives in the left eye, while in the right eye Hasti-Jihvā; Pūṣa in the right ear, while Yaśasvini in the left ear.
> 3. Kuhū in the sex-organ (liṅga); while Sankhini lives in the Mūla-sthāna (base or the plexus in the lower spot of the spinal cord).
> 4. Alambuṣā lives in the mouth.

These descriptions are given in the *Yoga-cūaḍāmaṇi* (1 to 20 ślokas). We find the like description of these Nāḍīs in the work, *Gorakṣa paddhati* (I. 25 to 31 ślokas). A number of relevant Upaniṣads treat of these nāḍīs in more or less details. The purpose is seemingly to show the mystic character of Kuṇḍalini, which is the main mystic key to the Suṣumnā. This Suṣumnā Nādi is doubtlessly held to be leading to the mystic regions of Heavens and Brahmalokas. We might wonder at the enigmatic dream like land and its equally blissful phantasmagoria; but we can scarcely deny these as merely nothing, as never existing, and as blind acceptance of tradition.

The substantial evidence of the positive result of this physico-psychic power in Kuṇḍalini is itself a direct challenge to our modern scepticism in the possibility of subtle or mystic regions and the bodies viable to the conditions obtaining in such planes of existence. This power is not merely mental or psychic; this is regarded as the vital power of the human being, which has been blindly and unconsciously operating since the beginning perhaps of human life. Now this power is worth awakening and arousing through the device of physical, psychic, and meditative operation.

The endeavour to find out an easy and practical method of doing so has led us to see if these Upaniṣads can reveal a really workable device of manipulating Kuṇḍalini. We shall not be losing our time in its lengthy details somewhat differing in its versions found in different Upaniṣads. We shall be however searching for the main essentials by a close study of comparison and contrast of these versions. The findings of such studies are given in the next section.

How to Awaken and Arouse the Mysterious Kundalini

Most of the one hundred and twelve Upaniṣads have taken the latent power of consciousness, termed 'Kuṇḍalī' or 'Kuṇḍalini', as the efficient medium of leading the individual devotee or sādhaka or aspirant for spiritual success and liberation. The Upaniṣads are taken to be the final portion and ultımate purposeful spiritual knowledge of the Vedas referred to as 'śruti'. These Upaniṣads belong to all the four Vedas as follows:

> Ten belong to Rig-veda; fifty-one to Yajur-veda, of which 19 to the White and 32 to the Black Yajur-veda; sixteen to Sāma-veda; and thirty-one to Atharva-veda. These make 108 and there are four more in addition owing to the division of these four into two parts each.

Most of these Upaniṣads have described Kuṇḍalī as the principal way to attain the highest region wherein the state of liberation is experienced and also that of accomplishment. Liberation with accomplishment is the objective of yogins; these yogins may belong to any sect in discipline, or adherence to any school of philosophic thought; but their target will surely be a concrete objective and not merely an imaginary ideal, nor a philosophic abstraction, nor what is only an empty thought.

When this individual person gets tired of activities in the state of dream and that of wakefulness, he resorts to a place of rest, where he having slept neither cherishes any wish, nor sees any dream. This stalk of Nāḍīs (where he gets asleep) is 'Hitā' by name, which is as minutely thin as if a hair be torn into one thousand parts. (*Brihadāraṇyaka* IV. 3. 19-20).

This minute thinness of the nerve, wherein we find ourselves in dreamless sleep, Hitā, is surely a substantial nerve-fibre, and not an empty word without a concrete import.

Subāla-upaniśad (4th Khaṇḍa) of White Yajur-veda says:

There is a red blood ball of flesh in the middle of the heart, in which the fresh white lotus is blown in diverse ways. The heart has ten holes, in which the vital breaths (prāṇāh) are established. When it is mixed with the vital breath (prāṇa), then one sees rivers, cities, and many varieties; when it is mixed with Vyāna (internal air pervading the body), then one sees devas and riṣis; when it is mixed with Apāna (internal air operating the lower organs, then one sees Yakṣas, Rākṣas, and Gandharvas; when it is mixed with Udāna (or, internal air operating the upward motion from the throat), then one sees Deva-lokas, Devas, Skanda and Jayanta (sons of Śiva and Indra, respectively); when it is mixed with Samāna (internal air operating bodily balance), then one sees Deva-lokas, wealths and treasures; when it is mixed with Vairambha, then one sees what is seen, heard, eaten, not eaten, and what is true and false, and (thus one sees) all. (Subāla IV Portion).

Now these become ten and ten Nāḍīs. Each one of them has seventy-two thousands of Nāḍīs as branches...Now it is herein (in the state of sleep) that one, when asleep, sees this world (loka) and the region lying beyond it (para-loka)...In the interior space of the heart, there is the stalk of Nāḍīs known as 'Hitā' by name, which is as minutely thin as if a blade of hair be torn into one thousand parts. When one sleeps herein, one sees nothing, neither one dreams, nor wishes anything...(Subāla IV Portion).

The number of seventy-two is generally found in Upanịṣads and works on Haṭha and Laya Yogas. Each of these nāḍīs is again imagined to be consisting of one thousand, probably indicating a great many numbers of nerve fibres. The fineness of the Hitā Nāḍī as the one hundredth part of a blade of hair is presumably intended to impress the reader with its fineness. It is indeed the dreamless sleep, into which we fall asleep and out of which are awakened, that suggests a stalk of nerve fibres connecting the states of dream and wakefulness with this dreamless sleep.

In the *Abhidhamma*, this sort of dreamless state of sleeping or unconscious mental fluctuations is known as 'bhavaṅga'. Herein the physical base of mind in general and that of this unconscious flux in particular is the heart (hadaya, or hridaya in Sanskrit). The perception arises as a product of the sense-organ, the stimulus, and the consciousness. Upon this perception, an appropriate concept is formed. This concept becomes purposeful only when it gets the chance of being carried on as impulses for a general run of seven mental moments. After this run, the end-purpose is duly registered in the Bhavaṅga mind.

The Master's system does not disclose whether or not the Nāḍīs are really existing as they are made out to be in the Upaniṣads and scriptures and work on yogic practice. The allusions to several important facets of yoga, samādhi, and visit of some to and from the mystic regions decidedly show the knowledge and operation of these nāḍīs in the Master's system. But for reasons not disclosed in the text and the commentary, their treatment is absent in the text and the commentary. This is truly regrettable and has practically, to our misfortune, debarred us from the regular device of awakening and arousing the Kuṇḍalini and proceeding along the right path in the nerve ramification or its corresponding rays of the sun. The different systems of yoga have really tried to awaken this unique power through their own specific methods.

Mysterious Kundalini

The *Churikā Upaniṣad* of Black Yajur-veda, consisting of only twenty-five ślokas, attempts at depicting a brief course of opening up the central route of suṣumnā for the dhāraṇā (7 to 18 ślokas) in the following manner. It is to be marked here that the opening up of the central route within the suṣumnā and the awakening of Kuṇḍalini are indirectly the same thing. Directly however the awakening of the power is much more effective than the opening up of the central canal.

> Let the breath take its rest in the navel. Therein the Suṣumnā Nāḍi is surrounded by many Nāḍīs. These are minute, red, yellow, blue, copper-coloured, and blood-coloured. These are again extremely minute, and thin. Take up and select the white (coloured) Nāḍī (out of others) and dwell therein. Then direct the vital breaths (prāṇas) through the thin fibre like cob-web. Therein like the red lotus, the fresh white lotus shines... (in the heart region). Passing by it and coming up by that Nāḍī, one reaches the Kaṇṭha (Adam's apple in the throat)... The yogin will find in the throat region one hundred and one Nāḍīs better than others (7 to 15 ślokas).
>
> But among these channels, the best is Suṣumnā; Iḍā lies to the left (of the central channel), while Piṅgalā does to the right...In each Nāḍī there are seventy-two thousand sub nāḍīs...By means of 'Dhyāna-yoga', the whole cluster of these Nāḍīs and sub-nāḍīs is cut off; Suṣumnā, the only one, is not however cut off...(15 to 18 ślokas).

The Suṣumnā is the central channel and is said to be competent to lead to Brahma-loka. Hence this cannot be cut off.

The *Dhyāna-bindu Upaniṣad* of Black Yajur-veda, consisting of 105 ślokas, deals with the usual Haṭha and Laya practices. inIt troduces the method of meditating Mahā-viṣṇu as Vāsudeva upon the sophisticated seat within the heart plexus; there are other devas also worshispped upon similar seats within the other plexuses; such a practice as this is certainly devotionally useful; the only trouble in such practices is the need of sustained imagination.

The attraction as well as the potentiality of Kuṇḍalini yoga is the expectation of real phenomena. If one has to imagine some deities on different plexuses, this procedure destroys the very foundation of this spiritual science. The usual procedure of Haṭha, Laya and Mudrā practices invariably recommended in these Upaniṣads as in other works on relevant yogas, does not make us very happy or hopeful. For we want something specific and particular in this area of yogic practices other than the physical modes of operation. Hence we have ultimately to fall back on the Buddha's system of Meditation and investigate therefrom if it is possible to achieve some solid result thereby in this Kuṇḍalini yoga also.

The *Triśikhi Brāhmaṇa Upaniṣad* of White Yajur-veda, consisting of 164 ślokas and a half, has very nearly treated of similar topics in the same manner as recorded herein already. We have already discussed the two Upaniṣads, *Yogatattva*, and *Yogacūḍāmaṇi*. This latter, however, tells us a remarkable idea suggestive of very helpful practice as below:

> The smooth respiration giving us the Mantra (spell) of 'Hamsa' is the vital Gāyatri stemming out of Kuṇḍalini... Above the block (kanda) lying in between the first two plexuses (Mūlādhāra and Svādhiṣṭhāna), the Kuṇḍalī power, coiled eightfold in the form or shape of a (round) earring, ever stays covering the mouth of the Brahma-dvāra (suṣumnā) with its mouth. Doing so, the goddess is fast asleep. But roused with the Fire-Yoga and accompanied by the mind and the air, the goddess carrying the body as fine as a needle rises up above the Suṣumnā. As the door of a house is opened with the key, so the yogin is to open the Liberation door with the Kuṇḍalinī (*Yogacūḍāmaṇi* 32 to 39 ślokas).

The entry of the tiny form of Kuṇḍalī into the central canal together with the mind and the air is highly significant and indicative of the real practice. The needle-like tiny shape is endowed with the inherent brightness of the Kuṇḍalini. It is often seen that the light of some strength appears when the mind concentrates on a tiny spot or a very thin strip. Hence the Kuṇḍalini naturally bright would have to be very bright in such a tiny form of a needle. This practice is of course psychic and directed to the base of the spinal cord.

The *Śāṇḍilya Upaniṣad* of Atharva-veda, consisting of three chapters, says similar things as discussed above. This is as follows:

> By the contraction of the Kuṇḍalini, and by opening the door of the Kuṇḍalini, one should throw open the Liberation door. The Kuṇḍalini in a curled up form and coiled like a serpent, is fast asleep, after having covered the path with its mouth, through which one is to go...He who moves that power gets liberation. If the Kuṇḍalini is asleep up above the throat (kaṇṭha), it makes easy for yogins to get liberation. If (it is) in the lower (places), it means bondage for the stupid, If one renouncing both the paths, Iḍā and Piṅgalā comes up through the Suṣumnā, that (destination) is surely the most excellent position (pada) of Lord Viṣṇu. (I. 37)

The device of contraction is generally taught in the mudrās such as Aśvini, Mūla-bandha. It appears that the Kuṇḍalini has been remaining latent or asleep from time out of mind. In such a latent state as a naturally dormant one (state) from birth' the Kuṇḍalini would presumably be undeveloped with respect to philosophic, meditative and other considerations. So intellectual and meditative exercise would be certainly very useful in developing the dormant Kuṇḍalini to cope with the present individual aspirations and requirement.

One of the detailed Upaniṣads for yoga is the *Yogaśikhā Upaniṣad.* This Upaniṣad belongs to Black Yajur-veda. There are six chapters and 390 ślokas in all. This work gives a detailed description of all the six cakras (plexuses). This is mostly the same as we have already recorded. For a little more clarity we give something in addition as below:

> In between the anus and the penis, there is 'Mūlādhāra' (or the base; this is where we cannot go farther down in mental groping); there is a triangle in this basic plexus. This is also the place of the twin, the individual and the universal consciousness human and divine. It is also herein that the mighty powerful Kuṇḍalini is established. This is known as 'Parā Śakti.
>
> Moreover:
>
> From here, the air is produced; herefrom the fire is produced; the Point (bindu) is produced; the Nāda (auto-

matic sound) is produced; the Hamsa (automatic mantra in smooth respiration) is produced; and herefrom the mind is produced (the mind originates).

This basic power is held to be dynamic in both the mental and motive fields and areas. Indeed this latent vital power is thought to fulfil all the legitimate aspirations of intellectual development. The air, the fire, the point, the sound, the hamsa, etc., are all the topics of greater interest. The point (bindu) and the sound (nāda) are the symbolic signs of Laya-yoga. The origin of these two automatic supports of absorption (laya) would naturally imply that this basic cakra or plexus may play the role of greater importance in the laya-yoga. The fire is the heat generated in several mudrās. The air is the inner air that flows through the central canal and climbs up the spinal cord. This movement is felt and later on witnessed vividly also, it is said.

The automatic mantra is 'Hamsa'. The exhalation of the air makes the sound as 'Ha'; the inhalation of the air produces the sound as 'Sa'; both the letters make a syllable 'Hamsa' or the sentient being as man. When this syllable is reversed in practice, the syllable becomes 'Soham' or 'the universal Being of Divinity am I'. This mantra becomes the wonderful representative of the principal Vedic mantras in essential meaning. The mind is also said to originate from this basic plexus. At any rate, this base being the original seat of the Kuṇḍalini has acquired such a high position in this yoga.

Mysterious Kundalini

Before describing the method of awakening this unique power hidden in the spinal cord, we shall have a little diversion about its technical paraphernalia found in the relevant Upaniṣads. We have such descriptions in other yogic works too. But the prestige of Vedic Upaniṣads in matters other than spiritual knowledge and devotion for the attainment of liberation is worth utilizing for its seriousness. Even if we are not assured of its chronological authenticity, the inclusion of these anonymous works in one authorized collection shows that each of these works has something original to offer and is not a mere imitation of other standard works of the Smriti category.

This *Yogaśikhā Upaniṣad* is very interesting for its more details regarding Kuṇḍalini yoga than other Upaniṣads, excepting of course a few like Yoga-kuṇḍalī, hence a little more study of this work will make us reap its benefit too. The work proceeds to describe other nerve plexuses as follows:

"Svādhiṣṭhāna has six corners or spokes (or petals) and is situated at the root of the sex-organ (penis). Maṇipūraka has ten corners or spokes (petals) and is situated in the navel region. Anāhata, the Mahācakra, has twelve spokes (petals) and is situated in the heart. Viśuddha cakra consists of sixteen corners (or spokes or petals) and is situated in the throat (kaṇṭha-kūpa). Ajñā cakra is situated in the middle of the eyebrows and contains two petals. Including the Mūla-ādhāra of three corners (of four petals elsewhere) and situated in between the anus and the penis mentioned above, these nervous plexuses (cakras) are six in number. This is generally known as 'ṣaṭ-cakra' or six plexuses.

The devotional and traditional practices of visualizing this elusive Kuṇḍalini and Her six cakras entail a few varieties of symbols and images imagined to be living with the principal deities of the cakras. There are surely none of these imaginary shapes presiding over and living in the individual spinal cord, some of our modern readers might forthwith declare. But those of us who are bent upon discovering something out of these complicated traditions and yogic experiences should accept these descriptions tentatively, to begin with. For, if we deny them from the very beginning, we shall have to deny everything of the old tradition and even cultural records in world history.

Yogins of Ṣaṭ-cakra practice, who are practically the devotees of Kuṇḍalini, say that they find these cakras to be very expansive and full of inhabitants. When they enter a cakra, it is apparently through the narrow fine tube of suṣumnā; but after the entry, they find the cakra like a very broad, wide, and large expanse of the world full of things and beings, as they find outside the samādhi in this external world. They are themselves astounded with the internal scenes. It is not out of place here to compare a clear and variegated dream of some of us with the wakeful world immediately. The dreamland is surely something ready-made and not just our own immediate creation. Most of us are certainly endowed with no such wonderful power of imagination, as witnessed in a clear dream.

The inner vivid experiences of some yogins appear to indicate that the network of each nervous plexus presents the rich background for a creative dreamland. Whatever streak of devotional preconception might flash there at the moment, there appear like scenes and events. At any rate, these kaleidoscopic allurements help the yogin to linger long enough to make a further attempt at an upward ascent within the spinal cord.

As already mentioned, this *Yogaśikha Upaniśad* contains six chapters. Each of these chapters contains 178, 22, 25, 24, 62, 79, ślokas totalling 390 ślokas. We were describing the nerve-plexuses from the fifth chapter (5 to 10 slokas). The cakras are six in number extending from the base to the middle of the eyebrows (the seat of the so-called third eye). Out of these six cakras, the symbol of lotus in the heart is very popular in the scriptures. It is also in this inner nerve-centre that devotional meditation is often practised. This symbolic lotus is made a seat for the deity of worship. The devotional meditation of a devotee sometimes is heard to disclose a rewarding mystic exposition of the deity appearing inside the brilliant meditative sphere of light.

To continue the discussion from the above work, the particularly specific cakras have some pīṭhas, or special seats for the presiding deities of the cakras. Thus the fourth cakra in the heart has the pīṭha, termed pūrṇa-giri; above this, in the fifth cakra in the throat there is the pīṭha of Jalandhara; above this again, in the sixth cakra there is the Great seat, or mahāpīṭha, Uḍyāna by name. It is interesting to note that the exactly same descriptions of cakras are given in the fourteen ślokas (I. 165 to 178 and V. 2 to 15 ślokas). The only difference is the insertion of Śiva in the former, whereas that of Viṣṇu and Nārāyaṇa is made in the latter.

The different seats, presiding deities, and other particulars, if discussed here, would be little appreciated by the readers and novices. As a matter of fact, the main objective of our research in this subject has been to awaken and arouse this important power by some authenticated device. If this device be found in some authentic works, we shall examine it well before integrating it with our system of meditation and its utilization in our main objective. The mere details of academic and scholastic interest would not be to the liking of readers as well as ours.

It appears that the device we are searching has been rightly voiced in the two works of the Upaniṣads, viz., *Yoga-śikhā* under discussion, and *Yoga-kuṇḍali* to be discussed now together with the former. The first device is called the 'Śakticālana' or the moving of Kuṇḍalī power. The second is fully known to us as the 'restraint of breath' (prāṇāyāma) and mudrās. The first method of śakti-cālana does not appear to be very popular at present. This is however recorded in the two Upaniṣads mentioned above, and the five Haṭha works, viz., *Haṭha-yoga Pradīpikā* (III. 104 to 122 ślokas), *Gorakṣa-paddhati* (47 to 57), *Gheraṇḍa-samhitā* (III. 44 to 55), *Yoga-rahasya* or *Yogamārga Prakāśikā* of Yugal Dāsa (III. 155 157), *Haṭhayoga-saṁhitā* of Bhārata-Dharma-Mahāmaṅḍala (Śakti-Cālini Mudrā).

The *Yoga-kuṇḍalī* (Upaniṣad of Black Yajur-veda), contains three chapters of 170 ślokas. This work deals with the arousing of Kuṇḍalini and its allied topics, such as cakras and mudrās. This Upaniṣad says:

> There are two reasons of (the activities of) the mind, viz., desire and air (breath). If one of the two be destroyed, both of them are destroyed. The man should at first obtain victory always over the air (breath). It is done by (i) right diet, (ii) sitting posture, and (iii) the movement of Kuṇḍalī (Śakti-cālana). Mitāhāra (measured diet) . . . Two kinds of sitting postures are told (recommended), as 'Padma and Vajra' postures (āsanas).

Both these sitting postures have been already explained fully. The Upaniṣad continues:

> Kuṇḍali itself is the power. The wise man should move it well. The movement of this power is said to be done from its own place (base) to the middle of the eye-brows. Two devices are particularly important for doing so, viz., (i) the movement of 'Sarasvati' and the restraint of breath . . . The

first of these, 'Sarasvati', is to be said here . . . By its movement, Kuṇḍalī moves (automatically) by itself.

The method of moving 'Sarasvati' is as follows:

Take a (piece of) cloth (white and smooth), twelve finger-breadths (nine inches) long and four finger-breadths (three inches) wide. Bind and fold the Nāḍī (aforesaid) with this cloth. Hold this cloth firmly with the thumb and the fore-finger of both the hands, and then move this to the left and to the right forcibly again and again. Perform this operation fearlessly for two muhūrtas (96 minutes). Pull the Coiled Suṣumnā (Kuṇḍali-gatā) a little upward. By this (operation), Kuṇḍalini goes (comes, is moved) to the mouth of the Suṣumnā; it leaves off therefore . . . and this Prāṇa (or vital breath within the spinal cord) automatically goes into the Suṣumnā. (Yoga-kuṇḍalī I. 1 to 14 ślokas)

What is this 'Sarasvati'? "The ancients have said that Arundhati herself is Sarasvati." (I. 9 śloka ibid.) Herein the *Varāha Upaniṣad* of Black Yajur-veda (consisting of five chapters and 249 ślokas; V. 18 to 68 ślokas) says the following:
The body of all beings measures (in length) 96 finger breadths (72 inches). Therein the spot, lying two finger-breadths away from the anus and two finger-breadths below the penis, is called the middle (base). Above (the measure of) a bent finger (about an inch) from the penis (upwards), there is a block (kanda) of Nāḍīs.
This block (kanda or nucleus) of Nāḍīs has a dimension of four finger-breadths high and four finger-breadths broad and is round in the shape of an egg surrounded by fat, marrow, bone and blood. It is there that a Nāḍī-cakra is situated with twelve spokes (or petals), which keeps the body and wherein the Kuṇḍalī resides.

The Kuṇḍalī dwells therein covering the Brahma-randhra the excellent hole of the Suṣumnā. In each of these twelve spokes of the cakra there reside the twelve Nāḍīs; such as Pingala to the south of Suṣumnā; Sarasvati Nāḍī to the west of Suṣumnā; to the north of Suṣumnā, Iḍā; and in between these the rest of the Nāḍīs are found (Varāha V. 19 to 26 ślokas).

The Sarasvati of this Upaniṣad cannot be the Sarasvati of the *Yoga-kuṇḍalī*; for, the latter cannot be manipulated as desired in the latter Upaniṣad. The works on Haṭhayoga speak of 'Śakti-cālana' and not 'Sarasvati'; whereas the latter Upaniṣad speaks of the latter 'Sarasvati-Cālana' as something specific. The specific Nāḍī is not however available for the said operation. Hence the operation itself will be attended to, for our practical guidance, from the available sources.

The *Śāṇḍilya Upaniṣad* of the Atharva-veda consisting of three chapters says this about Kuṇḍalini:

> The place of Kuṇḍalini lies sideways, beneath, and above the navel; this is made up of eight Prakriti-elements and is eightfold coiled up in a serpent-form; this is the Kuṇḍalini power. Obstructing the proper and regular circulation of the air . . . and holding and covering the Brahma-randhra (Great-hole) with the mouth, it (the Kuṇḍalini) gets heated during the yogic operation by the lower air (apāna) and throbs or starts . . .

Depending upon this Kuṇḍalini set up in the middle position, there are fourteen principal Nāḍīs, including the twelve ones already mentioned.

Movement of Mysterious Kundalini

We are told in the relevant works that the psychic communication through impulses is originated, transmitted and maintained through the nāḍīs of nervous fibres. Fourteen nāḍīs are named as principal ones including the three known as Iḍā, Piṅgalā, and Suṣumnā. The central canal of the nervous system within the spinal cord is thought to be consisting of four covering sheaths, one within another. The outer tube is Suṣumnā; within this lies Vajrā; Citriṇi covers this sheath; and Brahma Nāḍī runs as an innermost line of communication.

The ancients did not guess or learn this knowledge through the physical method of experiment, but determined the function of nāḍis by means of meditation. The visualization of inner workings of Suṣumnā could not have been gained by means other than inner vision of meditative concentration. Our sages came to know that the living power of consciousness, called Kuṇḍalini, had something to do with the ascent and descent of the meditating devotee through and within the central canal.

It is secretly held among the devotees of this unique yoga that the real, effective and traditional way to activize the Kuṇḍalini is to transmit only through the specific and secret ordination of the Guru. For, the real essence of Kuṇḍalini power is regarded as some mystic power transmitted to the teacher by his predecessor, the preceding Guru. This sort of thought might be easily interpreted as mere blind faith; to all appearances, this might be taken as about right, where the immediate teacher presents himself merely as a symbolic representation of a really merited Guru.

Knowledge had of course been acquired through mental and physical efforts; but the method of opening the store of accumulated knowledge was certainly kept secret and made available, through a sort of ordination, to the disciple from the teacher. Almost all the Upaniṣads contain a warning against imparting the knowledge of the Upaniṣad concerned to the undeserved and an injunction to impart it only to the deserved.

The ordination may be a long ritual or a short one, as the circumstances may allow; but there is sure to be something serious and traditional in the ordination. This is the reason why we find so much secrecy in yoga; for, yoga is the field of explaining the method of doing or accomplishing something worthwhile.

In the absence of such an effective initiation and ordination, which, even if available, might not attract or appeal to us, we are displaying the second method of arriving at a true picture of this knowledge and how to acquire it. Our thought is rightly directed to the movement of Kuṇḍalini, the master-key of spiritual knowledge. The Upaniṣads say:

> Now I (Śaṅkara) will describe the signs of the yoga practice. Take a piece of soft white cloth, measuring a span in length and four finger-breadths in width (that is, 9 inches by 3 inches);

this is known to be the sign of the folding (that is, the actual site of the nerve block (kanda). Then by the method of Śakti-cālana, restrain the air (inhaled air) forcibly. Straighten the Kuṇḍali that is eight-fold coiled up.

Contract the anus (as it is done in the Aśvini mudrā), and then move the Kunḍalī (as the piece of white cloth would suggest). Seated on the Vajra-āsana, practise daily the contraction of the anus. The fire kindled by the air (breath) would burn the Kunḍalī (make it do so) constantly.

Thus the Jīvaśakti (the self-power, Kunḍalī) being so burnt with the fire, the Temptress of the three worlds would enter the moon-mouth inside the Suṣmnā channel. With the fire and the air, the Kunḍalī cuts off the Brahma knot . . . and then having cut off the Viṣṇu knot, stays in the Rudra knot. These three nerve (Granthis) Brahmā, Viṣṅu, and Rudra, are said to be removed by the Basrikā Prāṇāyāma. This Kumbhaka awakens the Kunḍalī also (*Yogaśikhā* I. 79 to 87, and 100 ślokas).

The site of Kanda in the middle of the body is nine finger-breadths (about seven inches) from the Mūla-ādhāra. It is two finger-breadths upward from the anus and two finger-breadths down the penis. The Kanda (nerve block) is (in size) four finger-breadths long, as well as wide. This (kanda) is similar in [*sic*] the shape of a hen's egg and ornamented with skin, etc.

The navel is said to lie in the middle of the site of the Kanda (nine finger-breadths from the base or Mūlādhāra); while in the middle of the Kanda (four finger-breadths long and wide) there resides the Suṣumnā. Around this, there are seventy-two thousand Nāḍīs, out of which fourteen are the particular ones. Out of these also, three Nāḍīs are important; and one of these three is still the most excellent one. This is the Brahma Nāḍī (that is, Suṣumnā or its innermost canal) (Jābāla IV. 2-9 ślokas).

The above paragraph is the translation of the quotation from the *Jābāla-darśana Upaniṣad* of Sāma-veda consisting of ten khandas and 224 ślokas. The treatment of āsana has been done in the third part; that of nāḍīs in the IV (63 ślokas); prāṇāyāma in the VI (51 ślokas); these descriptions are enough to show that the works of the Upaniṣads give us similar information on the particular topic we are interested in. Nothing new can be expected even by their comparative study. It is so because their outlooks towards these devices are similar. They do not expect our critical questions from the modern points of view.

We have however the fuller description of 'Śakti' or 'Kuṇḍalī' Cālana or movement. About similar descriptions in much fewer words are given in the allied works. The first work is the *Haṭha-yoga Pradīpikā*; the latter group of works is '*Gorakṣa-paddhati*, *Gheraṇḍa-saṁhitā*, *Yoga-mārga Prakāśikā* or *Yoga-rahasya* of Yugaladāsa, and *Haṭhayoga-saṁhitā* of Bhārat-Dharma-Mahāmaṇḍala.

We give only a gist of what has been given in the third Upadeśa (104 to 125 ślokas) of the *Haṭha-yoga Pradīpikā* as follows:

> These are the equivalent names of Kuṇḍalini Kutilāṅgi, Kuṇḍalini, Bhujaṅgi, Śakti, Īśvari, Kuṇḍalī, Arundhati (Serpent). She is also called Bāla-raṇḍā (109, 110), and Tapasvini. As the door is forcibly thrown open by the key, so a yogin should open the door of liberation with Kuṇḍalini, forcibly. For, this Goddess, having covered the path to travel through, with (her) mouth is fast asleep. The path is generally held to be straight to the highest centre situated in the brain. It leads to the Brahma-lokas or any lokas higher than that. Moreover, the practices of all the operations of yoga and tantras have to depend upon Kuṇḍalini.
>
> Kuṇḍalini is asleep above the Kanda. This event is made a means of liberation for yogins, whereas this puts the stupid into bondage. Hold her forcibly by the tail and awaken her. If done so, she gets up abruptly and stands inside the central canal. Kuṇḍalī is curbed up and described to be like a serpent. This hooded serpent is lying in the lower place (base, Mūlādhāra); by the device of the cloth (to be described below), hold it forcibly, after having filled it through inhaling the air by the right nostril, for half a prahara (about one and a half hours) daily morning and evening.

The uncomfortably long period of time demanded for Haṭha practice in authentic works and also in actual practice is a great hurdle to be surmounted anyhow by us under modern conditions. So it is in the deliberative practice of philosophy and in devotional meditation. In the meditative system of the Buddha also, a moderately lengthened period of time is invariably suggested and likewise devoted. There is no escape from this routine practice, if we are going to discover something of value for our own satisfaction and true accomplishment.

The work, *Haṭhayoga pradipikā*, after the above general statement (III. 104 to 112 ślokas), takes up the symbolic practice as follows and continued in the next section.

Movement of Kundalini: Sarasvati or Sakti Calana

What we have learnt so far must have been very clear to all of us by now. It is simply enumerated below:

> The Haṭha-yoga practices aim at the manipulation of the latent unique power known to us as Kuṇḍalini or Serpent Power. The Laya-yoga also directly or indirectly expects the automatic arising of Kuṇḍalini through the successful practice of Mudrās. The devotional meditation of Saguṇa category evidently aims at activizing the Heart Centre within the Suṣumnā, by means of worshipping the God, His emanations, or the incarnations, on the Lotus seat of Anāhata Cakra.
>
> The mystic contemplation is akin to devotion in a general sense. The intimate character of mystic love approaches the intensive character of devotion in several respects. As such, the emotive aspect of Kuṇḍalini comes in line with the mystic object of love.
>
> The practice of thinking over philosophic abstractions certainly makes the mind so sharpened that we cannot deny it this sort of achievement. It is the recognition of Kuṇḍalini's unconscious or indirect operation in producing the said result.

For the above considerations, we cannot undervalue this unique physico-psychic power, known as Kuṇḍalini or Serpent Power as something inferior to other modes of worship, devotion, or contemplation. This spiritual power is itself the mystic medium of the highest attainment. Now this power in the form of a coiled serpent of latent energy is really lying in the base (Mūlādhāra) of the spinal cord, through which we are performing our physical and mental functions from moment to moment.

Thus we must be assured of the existence of this spiritual power, before trying to awaken and arouse it from its so-called long sleep, or unconscious state, or not fully developed stage, or mystical character. Once we become ourselves alive to its living possibility, we shall then be automatically attuned to its real being. The authorities, on its authentic devices of arousing it from its so-called sleep, are of one opinion that these devices are either physical or psychical.

The physical devices are mudrās with or without restraint of breath, and prāṇāyāma. These devices can be easily learned and practised more or less regularly till the success in some measure or degree be achieved. The psychical devices are emotive, which practically turn out to be the imaginative worship of the presiding deities in each and successive cakras so long as these make them partially vivid. This latter method is ostensibly unsuitable to our modern ideology.

But the method of physico-psychic imagination, recommended so strongly in some Upaniṣads and all the Haṭha works mentioned above, is worth attempting seriously. This is the movement of Sarasvati or Śakti. This symbol is evidently the actual picture of the nervous ramification of nerve-fibres and their stalks. This is located in the kanda region, lying inside the back-bone, just below the navel and above the penis. The nucleus of the kanda itself is given as measuring four finger-breadths long as well as wide in the shape of a bird's or hen's egg covered with fat, marrow, and bone and blood (Varāha V. 20 and 21 śloka).

The above kanda is said to be the nucleus of Nāḍīs. Now this region is measured as a span (9 inches) in length and four finger-breadths (3 inches) in width. This is imitated by a piece of white and soft cloth measuring 9 by 3 inches; this piece is fastened in the appropriate part of the body, that is, the region lying between the navel and the penis; this cloth is firmly held by the thumb and the fore-finger of both hands; and then seated in the lotus (padma) āsana (posture), the cloth so held is to be moved to the left and to the right again and again as one can (*Yoga-kuṇḍali* I. 7 to 18)

This is the practice termed as 'Sarasvati' or 'Śakti' Cālana or movement in several Upaniṣads, such as *Yogaśikhā* (I. 82), *Jābāla-darśana* (IV. 2 to 5), *Varāha* (V. 19 to 22). It is strange that the term 'Sarasvati' for this practice is not found in the Haṭha works. It is replaced, so to say, by the general name of 'Śakti', in the latter works. Moreover, the former meaning of the actual movement of the said piece of cloth had been interpreted as the symbol of the interior picture within the backbone. So to continue the accounts of *Haṭhā-yoga Pradīpikā* briefly, it is as follows:

Above (the base), the length of a span, and in width, four finger-breadths, it is said that there is the sign of a soft and white cloth rolled up (III. 113). But herein, Gheraṇḍa in the *Gheraṇḍa-samhitā* says: 'Rolling up the navel, . . . one is to practise 'Śakti-cālana' . . . in the secret room. A piece of soft and white and fine cloth, measuring a span in length, and four finger-breadths in width, with the sign of being rolled up, is to be connected with the girdle' . . (*Gheraṇḍa* III. 47-48.)

The Sarasvati Cālana, or the movement of the symbol, in order to move the prototype, must have been indeed an astounding experience. And an equally novel idea is found in the device of 'catching hold of the tail of the Kundalini' recommended in the *Haṭhayoga Pradipikā* (III. III śloka):

"Having forcibly caught hold of the Serpent (Kuṇḍalini) by the tail (pucche pragrihya), rouse her (Kuṇḍalini) up (who is) asleep. Leaving off the sleep, that power (Kuṇḍalini) abruptly rises up (and moves) above." The commentator adds to this: 'This secret is, however, learnt from the teacher.'

The next stanza (112) mentions: 'having forcibly caught hold of . . . by the device of cloth'. The commentator adds also to this: 'The device of the cloth is to be learnt from the teacher.' This double symbolic movement is known as the 'Śakti Cālana' or the movement of Kuṇḍalini. Gheraṇḍa makes it a necessary precondition for the success of the 'Yoni mudrā: "Without moving the Śakti, the Yoni mudrā does not succeed; hence the first step is the movement of hers, and then the Yoni mudrā is to be practised." (*Gheraṇḍa* III. 52.)

To all appearances, this physico-psychic method of arousing the dormant but living vital energy or Kuṇḍalini is emotive and mystic, but accompanied by the inner physical or bodily movement. This interpretation of the method would be something like the following:

> Concentrate on the base of the spinal cord within the backbone through feeling. Try to visualize this spot as guided by feeling without using any imagination. As the mind becomes more and more concentrated on the spot, this space or small region gets deeper and thereby clearer. Try to feel the spot again and again; for, the feeling locates the spot more accurately than the seeing in this unique adventure.

The emotive element in this practice will bring in all our mental sentiments to bear upon this inner route of real existence or communication somehow like this:

> Well, this is my regular route of perceiving and acting; all my bodily operations are also going on through these seventy-two thousand or much more than these nāḍis or bundles of nervefibres. Hence this route is a verity; if or when it is so, there is no reason why this route would remain closed to me even now; this is sure to open immediately.

The mystic element to bring in here is something like this:

> This original route is closed for the communication of vital breath, it is said. The spiritual Being at the gate is said to be living but asleep. Well, I will awaken her by my persuasions. For, she has been here with me perhaps from time out of mind. She must have known me intimately during all these times.

Talking to her in the most intimate manner, the devotee would make a real contact with her; she would also respond.

The physical or bodily method of arousing this power is truly a practically forcible contrivance, fully described in Hatha works, mythological books and Upaniṣads. The main principle might be, to all appearances, briefly stated as pressing against the basal spot with the foot-heel and pulling up the muscle of the lower part (such as anus, perineum, genitals, etc.).

This sort of pressing against the lower part of the body is thought to produce some heat in the region of Kuṇḍalini; then the pulling up or contracting of the lower part of the body is constantly made; this is the main feature of several important mudrās bearing directly upon the practice of arousing Kuṇḍalini from her slumber and make her ascend through the Suṣumnā.

The most important factor of this practice however is the retention of the inhaled breath during the said device of 'pressing against and pulling up or contracting of' the lower part of the body. These bodily exercises disturb and rouse the Śakti or power. It is tacitly understood that the power does not go astray, when thus aswkened, but directly heads upward through the central canal towards the intervening cakras or plexuses successively. Keenness, concentration, feeling, and perseverance will of course be necessary at every centre of these plexuses.

The collective device would consist of several sitting postures (Āsanas), mudrās, kumbhakas, and sentiments or dispositions. We have tried to explain this Kuṇḍalini secret in several facets and in fuller details and that in mere essentials. The purpose has been mainly to convince the reader, or the novice, or the amateur, and even unbelieving savants who might reap a great benefit by this traditional secret knowledge and methodology of Kuṇḍalini or the 'Serpent'.

The initiation, ostensibly the remnant of old primitive secret practices, is rather something awkward; some Gurus hesitate even to use it. Let it therefore be set aside for the time being; the practices depicted and described so far are quite genuine and effective and authoritative for the real purpose of operating Kuṇḍalini at her best.

Collective Practice of Kundalini

The physical method in *Haṭhayoga Pradipikā* (Third III.

113 to the End 130) describes Kuṇḍalini yoga as briefly noted here:

"Seated in Vajrāsana, hold the heels of the feet with both the hands; press against the Kanda with them." (114 ibid.) The kanda is four finger-breadths (3 inches) long and wide in the shape of a bird's egg; this kanda lies 9 finger-breadths (about 7 inches) from the middle of the body. This mid-body is two finger-breadths (one and a half inches) up above the anus and the same distance down the penis. (Yājñavalkya as quoted in the commentary.)

The Vajrāsana mentioned here is just like Siddhāsana (First I. 36-37): 'Place the heel of the left foot over the (root of the) penis and above this heel place the other (right) heel.' When these heels will be held by the hands, the fists of the hands will press against the kanda region as shown above. The Haṭha work continues:

"Seated in Vajrāsana, the Yogin should move Kuṇḍalini. Thereafter he should do Bhasrā (kumbhaka, retention of breath). And then he should arouse Kuṇḍalī quickly." (115) We have already described how the Kuṇḍalī is moved from her slumber. The Bhasrā type of Kumbhaka is very briefly this:

> Seated well and firmly, close the mouth, and exhale the breath through one of the nostrils deeply and forcibly; then immediately inhale the air deeply forcibly, and quickly. Again exhale at once as before deeply, and forcibly; immediately inhale the air as before deeply and forcibly and quickly. Again repeat this, again and again like the bellows operated forcibly by a blacksmith. In the same manner (as the bellows), one should move the air in the body intelligently.
>
> When the body becomes tired (due to this quick movement of respiration), then take in air fully through the right nostril (alone, shutting the left nostril with the two last fingers of the right hand). As soon as the belly (the lungs) becomes full, retain the breath by holding the nose (both the nostrils) with the fingers (of the right hand) with the thumb (the right nostril) and with the last two fingers (the left nostril as noted above).

Retaining the breath systematically, breathe out the air through the left nostril. Repeat this round of Bhasrikā several times. (Second II. 60 to 65 ślokas ibid.)

To continue our discussion, 'the yogin sits in Vajrāsana, moves the Kuṇḍalī, performs the rounds of Bhasrika Kumbhakas, and arouses the Kuṇḍalī quickly. This is effected by the contraction of the solar plexus of the navel (the commentary says that the contraction of the navel affects the contraction of the solar plexus). After this, move the Kunḍali again. By doing this for two muhūrtas (96 minutes) without fear, this (Kuṇḍalī) is a little drawn up inside the suṣumnā, as the former (kunḍali) gets to the latter (suṣumnā's mouth). (Third III. 115 to 117 ibid.)

The result of the kuṇḍalī being thus drawn up within the suṣumnā is inducive to the automatic entry of air inside it. This fact is explained in the next stanza (118):

> Thereby Kuṇḍalini leaves off the mouth of that Suṣumnā to be sure. For this reason, this vital air (prāṇa or fresh breath) automatically goes into the suṣumnā. Hence move the comfortably sleeping Arundhati (Kuṇḍalini) well and daily. By the Śakti so moved, the yogin accomplishes Siddhi . . . in a period of forty days (maṇḍala) with the Kuṇḍali practice. (118 to 121 ibid.)

The routine practice is:

> Having moved the Kuṇḍalī (as repeatedly stated), Bhasrā Prāṇāyāma must be done particularly . . . As otherwise, without the practice of Kuṇḍalī, how would it have been possible to purify the seventy-two thousand Nāḍīs (of the whole nervous system in the body)? (122-123 ibid.)

Gorakṣa, the great yogin, says almost the same things on this subject in the *Gorakṣa-paddhati*. Specifically he says:

> Above the Kanda, Kuṇḍalī Power eight-fold in the coiled form stays, while covering, with the mouth (of the Kuṇḍalī itself), the mouth of the Brahma-door. The Goddess is fast

> asleep covering the door with the mouth, through which there lies the way to go to the Brahma-door. Hence She, awakened with the intelligent yoga together with the mind and the air goes up above the Suṣumnā, carrying itself like needle with its thread. This is like the fibres of a lotus and roused up by the Fire yoga. (I. 47-50.)

The yoga of the fire or heat and the air is spoken of in many works of the Haṭha as being effective to awaken and arouse this Śakti. It is the regular course of mudrās that generates the physical heat in the base and the kand. The air is none other than the kumbhaka. These two media are of course the most important facets of Haṭha and Laya yogas too.

Practice of Mudras for Kundalini

We should know some patent difference between the physical factors or facets of āsanas, mudrās, Kuṇḍalini-cum-Laya, and cakra-cum-saguṇa meditation. Really speaking, very little is known about the real nature of this physico-psychic power. Our Śākya Prince, Siddhārtha, has said nothing about this Kuṇḍalini in records anterior or posterior to his sambodhi. Nothing of this phenomenon is found in the jātaka stories, nor in the text of the Pāli scriptures, nor in the Pāli commentaries.

There are of course some very clear indications of subtle paths, media, beings, regions, and worlds in the Buddha's system of thoughts, experiences, yogas, and liberation, which are decidedly of a mystic nature and of Kuṇḍalini content. The instances could be produced in overwhelming numbers, but the topic of such a controversial nature would require still greater patience in our complicated world than in the world of yogins.

The difference between the physical exercise and the routine course of āsanas is the physical duration and the mental sentiment and disposition. A novice tries to sit in one of his favourite āsanas for the duration of one hour, while a yogin would generally sit in one āsana for three hours at least. The novice will expect something of spiritual value to be gained through the perfection of his sitting in an āsana, while even an expert in exhibiting his physical feats in public would never entertain any such aspirations.

Mudrās would seem to casual observers to be mere postures, or kind of āsanas; but the difference between the two sets of postures is qualitatively very great. A mudrā is practised for some definite purpose, whereas an āsana is to serve a general purpose only. Thus the Mahāmudrā is regularly practised from motives other than that for an āsana purpose only.

There are ten principal mudrās to be practised by all for he arousing of the Goddess fast asleep at the mouth of the Brahma-door. These are:

'Mahāmudrā, Mahābandha, Mahāvedha' (these three mudrās are allied and can be done in a round); 'Khecari' (this is comparatively difficult, but very highly praised;) Uḍḍiyāna, Mūlabandha, Jālandhara Bandha, (these three mudrās are known as bandhas (or blocks) (These are ordinarily done separately at the end, during the time, and in the benning of the kumbhaka, respectively) Viparītakaraṇi' (Standing upon the head)—Bajroli (with its allied mudrās, Sahajoli, Amaroli); (these three Bajroli, Sahajoli, and Amaroli-are intended to maintain the vital fluid of semen intact and not to let it descend from its source, but due to their misuse, this practice itself stands condemned in the moral intelligentsia's eyes) and the tenth Śakti-cālana. (This is the mudrā already discussed in detail). (Third III. 5 to 7 stanzas).

Gheraṇḍa adds sixteen other mudrās to these principal ten mudrās enumerated above. Out of these additional sixteen, the following are very useful: Yoni; Vajroni; Śāmbhavi; Aśvini. Besides these, we have two more Mudrās—Unmani, Parānmukhi.

Mahamudra, Mahabandha and Mahavedha

The three mudrās, mahāmudrā, mahābandha and Mahāvedha are basically similar. They are recognized as very useful for arousing Kuṇḍalini inasmuch as these mudrās press against the base and the region of Kuṇḍalini. These are separately given as follows:

Mahāmudrā—with the left heel, one is to press against the Yoni or the perineum, or the part between the anus and the penis. The right leg should be placed straight in front, and the sole of the right foot is to be held by the palms of both hands. The throat is to be contracted and brought as near as possible to the chest. This is the Jālandhara Bandha. This mudrā and bandha straighten the coiled-up Kuṇḍalini and make her ready to enter the suṣumnā.

When this mudrā is done with prāṇāyāma, the inhaled and retained air is to be exhaled slowly and not quickly. It is to be repeated several times. After this left heel practice, the right heel is to be brought under the yoni and the left leg is placed straight in front and similarly held by the hands. The number of prāṇāyāmas is to be made equal on both sides. And then the practice is terminated for the day.

Mahābandha—Press against the yoni with the heel of the left foot as in the Mahāmudrā (on the left). Then place the right foot upon the thigh of the left leg. The difference of this mudrā from the Mahāmudrā is that the leg is not straightened in front, but placed upon the thigh of the other leg.

The prāṇāyāma is to be done in the same way as it was done in the Mahāmudrā. At first it is to be done on the left and then on the right, as in the former case. The difference in these mudrās with similar āsānas is to be marked. In these mudrās, the heel under the yoni or the perineum will have to be dug against the yoni, whereas in the āsana, the heel will lie flat under the thigh.

Mahāvedha—Be stated in the position like the Mahābandha; breathe in and retain the breath with kumbhaka, with the Jālandhara-bandha formed to check in the air. Then place both palms of hands on the ground; and on their support, raise the buttock a little and let it fall again upon the heel under the yoni. Repeat the process as long as you can.

The principle of these three mudrās must be clear now. It is done on the supposition that the site of Kuṇḍali is located on the yoni. This site is pressed against with the heel. And prāṇāyāma with the bandha is thought to make the heated air rise up through the suṣumnā by force of the foot and heel operation. It certainly looks very scientific, on condition, as some of us might doubt, that the mystic Kuṇḍalini is really therein. The doubt may even cover other facets of her so-called functions.

It is to be marked well that the practice of Mahāmudrā with prāṇāyāma and Jālandhara Bandha is very difficult. So the teachers seek other easier mudrās. The 'nāda' or automatic internal sound is the most popular and also the easiest of the effective mudrās. Nevertheless, our friends, novice, reader, and even savant, should not be discouraged ever to be able to operate it. We shall surely do one day the mysterious Kuṇḍalini.

Uddiyana bandha, Mulabandha, Jalandhara-bandha

The three bandhas, 'Uḍḍiyāna, Mūla and Jālandhara, are invariably employed at the end, during the time and in the beginning of the kumbhaka, respectively. All these three bandhas are thus used to facilitate prāṇāyāma; but here each of the three bandhas is given as a separate mudra to be practised with the main purpose of Kuṇḍalini. The benefit of this mudrā is profusely stated in the relative places of the yogic Upaniṣads and Haṭha works.

Uḍḍiyāna—Pull the belly, lying in the upper and lower portions of the navel, backwards so that the part pulled in should approach the back-bone as near as possible. This operation is known as the 'paścima-tāna' or 'the pull to the west' (or the back, or the back-bone).

Mūla-Bandha—Press against the yoni (the lower portion of the perineum lying between the anus and the penis) with the foot-heel well; then contract the anus drawing the apāna (the lower air) upward. The downward trend of the internal air is made forcibly upward by contracting the anus; the pressing of the yoni with the heel is intended to help drawing the lower air upward; as a mudrā for Kuṇḍalini, both these operations are meant to awaken and arouse the power, make her move inside the spinal cord, and thus let the vital breath enter the suṣumnā without any obstruction. It is however difficult to say what real benefit is obtained by this air movement inside the central canal of the spinal cord. This operation is however highly praised in every authoritative work on yoga.

The *Haṭhayoga-Pradīpikā* has fully treated of these ten.

principal mudrās in 130 ślokas of the third chapter (upadeśa or precept). This mūla-bandha is described in nine stanzas (61 to 69 ślokas). Moreover, the work (66th stanza) speaks of the 'fire circle' (the fire triangle) and the 'fire-flame' being much enlarged. The commentary quotes Yājñavalkya in support for this:

> In the middle (yoni) of the body, there is the 'śikhi' or fire spot; this is bright like the heated gold; its shape is that of a triangle in human beings, a quadrangle in beasts, a circle in birds; in the middle of these, the subtle fire is always present.

Commenting on this quotation, the commentator, Brahmānanda adds: "Then the flame of the digestive (jaṭhara) fire largely expands." The ideology of the ancients, about the different functions of the vital air or fresh breath, is clear but not comprehensible in the light of the present physiological knowledge. They thought that, when the upper and lower airs inside the body clash against each other, the result should be a great heat in the digestive combustion. This internal heat would push up the Kuṇḍalī inside the spinal cord; this would naturally open the door of the suṣumnā, through which the vital air would pass and go up the central canal. The experience of this movement of the air is said to be directly felt, in a manner as if ants are moving (upwards) inside (*Haṭhayoga Pradipikā* III. 66 to 69 ślokas).

Jālandhara—Contract the throat and bring the chin against the chest. This bandha checks the two nāḍīs, iḍā and piṅgalā. Here is the middle cakra, known as Viśuddha: Hence the sixteen supports (Ṣodaṣādhāra) are likewise checked from this bandha. (70 to 73 ślokas ibid.)

Mūla, Uḍḍiyāna, and Jālandhara—Practise these three bandhas as a combined triple mudrā in this manner:

> Contract the Mūla region (yoni spot, or perineum); and then do Uḍḍiyāna (by Paścima-tāna, or drawing in the navel region right to the back-bone); and then checking the two Nāḍīs, Iḍā and Pigalā (through the Jālandhara

bandha), let the prāṇa (the vital air) flow in the western (spinal) path.

These three bandhas are excellent and employed by mahāsiddhas. The yogins know these bandhas to be the medium of all the Haṭha devices (III. 74 to 76 ślokas ibid.).

Among the Upaniṣads dealing with Haṭha, Laya, and Kuṇḍalini, the *Yogakuṇḍalī* consisting of 170 ślokas in three chapters is a short but comprehensive work. The ślokas in this Upaniṣad and in the *Haṭhayoga-Pradīpikā* are, in important places, nearly identical. The author of the said work, Svātmārāma, however does not admit that he had borrowed these portions from the *Yogakuṇḍalī*. The *Yogaśikhā* of 390 ślokas in six chapters is a nice treatise, wherein the particulars are given in more details. There are more Upaniṣads, smaller insize, but giving comprehensive descriptions at least good for comparison and corroboration at the places of some doubt: *Churikā*; *Nāda-bindu*; *Dhyāna-bindu*; *Yoga-tattva*; *Yoga-cūḍāmaṇi Śāṇḍilya*; the exception is *Jābāla-darśana* and *Varāha* which are comparatively larger.

Khecari, Vajroli, Viparita-karani

The mudrās, such as Mahāmudrā, Mahābandha, Mahāvedha; and Uḍḍiyana, Mūlabandha, Jālandhara are comparatively easier, practical, more profitable and more understandable. These can be practised in any place of seclusion quiet and calm. There is no danger or delicacy of disclosure of these practices even if seen by any laymen. Hence these six mudrās described in the previous sections may be regularly practised without any fear of disclosure.

The mudrās, we are going now to discuss briefly, on the other hand, are of diverse significance. The first of these is Khecari, one of the most important mudrās. This takes a very long time for normal use in contemplation. There is however nothing that might be objectionable in this mudrā.

The last of these three is the Viparīta-karaṇi, or the body 'upside down'. This āsana or mudrā is a little awkward to look at, but there is nothing for which one may feel ashamed.

This posture can be easily practised and, for some length of time, maintained for the profit to appear out of its practice.

The middle one, Vajroli, with its allied two other practices, Sahajoli and Amroli, has entirely a different picture in the moral standing. The mudrā by itself is not immoral, nor decidedly evil. But the name of the practice associated with the bad reputation established for long will really make us scarcely even think of learning its paraphernalia for adequate course of practice. We might have totally left it out of consideration; but the Upaniṣads, Haṭha works, and other yogas deal with it seriously. Hence, at some risk of adverse criticism, we shall be doing it a little service by a brief discussion of it.

Khecari—The Khecari mudrā is the placing of the tongue in the interior of the cavity behind the mouth and the nose. The tongue is pushed inside the throat; when it enters therein it stands in the reverse position. The tip of the tongue moves upwards to the nose and the root of the tongue stays down, as it would surely do. When the tongue stands thus with the tip upwards, then the posture of Khecari is said to be partially done. The sight is fixed upwards at the junction of the two eyebrows. The complete Khecari is also known as 'Vyoma-Cakra' or sky-circle.

The tongue is the main instrument of this mudrā. So the tongue is made pliable, soft, and long by means of rubbing, pulling, and enlarging it (the tongue). Since the tongue is often hampered by the śirās (fibres) under it (tongue), the connective fibres under the tongue are gradually cut, a little by little, at one time every week. Then the cut portion is rubbed with a little rock-salt mixed with medicine. This process makes the tongue pliable and unhampered. It is said that the process of cutting the connecting fibres under the tongue takes six months, that is, 26 weeks; for, the cutting operation is done only once a week, and not daily. Hence the operation is performed 26 times in all, but the rubbing is done, daily, morning and evening.

The tongue is pulled with the fingers, churned (when in) like milking a cow, and moved right and left, so that one may not feel any discomfort when pushing the tongue inside the cavity lying behind the palate, nose, and throat. After long practice, the tongue is easily kept within the cavity for the period of the regular sādhanā (practice). This mudrā is concerned with taste, an excellent taste, an overwhelming taste. Naturally this device helps one to concentrate the mind wonderfully.

The Khecari mudrā is highly praised in all the Haṭha works of any branch. The *Haṭhayoga Pradīpikā* (third III. 32 to 54 lokas speaks very highly of it; so does Gorakṣa in the *Gorakṣa-samhitā* (II. 32 to 51 ślokas) Gheraṇḍa in the *Gheraṇḍa-samhitā* (III. 23-27). A fuller treatment of Khecari is given in the *Yogakuṇḍali Upaniṣad* (Second II. 15 to 49 ślokas).

Viparita-karaṇi—The āsana and the mudrā of this position are both the same, that is, the body is held upside down. In performing the mudrā however the mind is to be kept engaged in the two inner plexuses, around the navel and the palate. The work (*Haṭhayoga Pradipika* III. 77 to 82) however does not recommend any specific support for meditation for this mudrā. All other Haṭha works also describe this mudrā. The yogins appear to make much of this 'upside down' position of the body by the simple fact that the fire-cakra of the navel lies upward instead of its habitual lower position in the body. The moon-cakra lies at the root of the palate from which some vital fluid flows down, it is said. Now the fluid, said to be nectar-like, would not be wasted by dropping into the fire of the navel in the Viparita-karaṇi.

Practice of Viparita-karaṇi—Place the head upon some soft cushion, which should be large enough to hold the head with both the hands folded and placed so that the hands would support the head firmly. It is better to do this practice just close to a wall, so that the feet lifted up could be raised up on the support of the wall. Do this slowly and carefully, guarding against falling down abruptly. At first do so for about five minutes. Then increase it gradually till, in a fortnight, the practice would reach a period of not less than fifteen minutes.

After the completion of the practice, one should stand up on feet straight with hands raised up, so that the blood could circulate well. Gradually in six months, one can very easily increase it to one muhūrta or 48 minutes. The Haṭha work recommends one to do it daily for one yama or prahara or two muhūrtas (96 minutes). It is one of the most useful and important mudrās. It is not very difficult to be habituated to its practice in a few months.

Vajroli—In a system of meditation, it is rather very odd that we come across the practice of something like sexual operation. But the practice of Vajroli is found clearly mentioned in the following Upaniṣad: *Yoga-tattva* (126-128); in Haṭha works, however, we find it in almost all of them. Hence the practice itself is not to be held as moral or immoral; it is the use thereof that is subject to our judgement. It is on this understanding that we are going to treat of this practice briefly.

Practice of Vajroli—Yoga-mārga-Prakāśikā or *Yoga-rahasya* (III. 138 to 154 ślokas) of Yugaladāsa says in brief:

> Draw in the rajas (female juice) of the woman from the yoni (female sex) through the tube of the penis, and enter it into your own body (138 śloka). By chance, if the vīrya (semen) be excited, save it by drawing it upward; even removing the organ out of the female sex for a while, move it slowly into the same sex again (139-140). According to the precept of the Guru, draw in forcibly that juice and mix it with your own (semen) and enter the combination into your own body (141). This is the Śaṅkara Yoga (Lord Śiva's yoga) for the wise enlightened ones. (143)

The work continues: "By chance, if the Vīrya (semen) should drop down into the Yoni-maṇḍala (female sex), draw both (the semen and the juice, through the organ as above). This is the 'Sahajoli Mudrā'. Retain the Bindu (semen) anyhow by whatever means." (145-146; ibid.)

The eight ślokas (147 to 154) of the said work give us in brief the method of Amaroli as follows:

> At the time of one's own urination, leave off the main flow (that is, let the first main flow of urine pass off as usual). Draw in forcibly the middle flow of urine that is nectar-like. Thereafter, according to the Guru's precept, pass the urine

> a little by little ...This is 'Amaroli'; there is none that is like this mudrā for the retention and preservation of the Bindu (semen).

Then we have the highest praise of this practice. It is said there that success is guaranteed for a regular practiser with prāṇāyāma only within a period of six months (149).

Another authoritative Haṭha work, the *Haṭhayoga Pradīpikā*, says (Third III. 83 to 103 ślokas):

> By Mehana (from the downward trend of intercourse), practise to contract it well upward (the downward trend of semen), patiently. The man or the woman (by doing the said practice) obtains the accomplishment of or in Vajroli (85). Operate the blowing of air (phūtkāra) into the hole of the penis (vajra-kandare) through a suitable pipe (for the above practice of 'Mehana' and 'contraction' of intercourse) (86). Draw in the semen just going to be ejaculating or ejaculated into the yoni (vegina) upward and save and preserve the semen by drawing it up. (87)

The commentator on the above śloka (86) gives the process of Vajroli sādhana as follows:

> Make a soft pipe suitable to be introduced well within the hole of the penis. The pipe should be 14 finger-breadths (10 inches and a half) in length. Truly to practise it in entering the pipe gradually; one finger-breadth only the first day, two only on the second day, three only on the third day; in this way, when one is able to enter twelve finger-breadths of the pipe into the hole of the penis, the path of the penis becomes purified.

The process continues:

> Again make the similar pipe, but the two finger-breadths of the end part should be bent. Now enter the twelve finger-breadths (9 inches) inside and keep the bent portion of the pipe outside. Into this external bent pipe, insert another

> pipe like that of a goldsmith who uses it for the purpose of blowing the heat with the mouth-air through such a pipe. Blow the air with the mouth into this connecting pipe to the bent pipe, so that the air passes through the urethra to the relative organ. By this the purification of the path is well effected.

The commentary adds:

> Then practise to suck in water through the penis; when one is well practised to do so, try to do the above textual practice of drawing in the Bindu (semen) upward. When one becomes proficient to do so, the Vajroli Mudrā is accomplished. This is accomplished by one who has conquered the retention in Prāṇāyāma. With this victory and that of Khecari Mudrā, the same (Vajroli mudrā) is perfectly accomplished.

There are many more things in addition to what has been said and dealt with on this topic of the erotic science in the mudrāṣ. The main principle of this Vajroli, however, is the yogic practice of double operation; it is sexual erection and organic contraction; it is the ejaculating with conscious checks on the one hand; and, at the same time, it is on the other hand, the contracting and drawing in of the semen already excited in different stages from the various spots and situations. There are also a number of auxiliaries to help retain the semen in these stages of erection and ejaculation. The instrumental and physical appliance of the auxiliaries, as Guṭikā to keep into the mouth, drugs, etc., are not even mentioned ordinarily in the Haṭha works.

Secrecy has been found in avoiding the usual names, while dealing with the main topic of this mudrā, as for example the following works, treating of the erotic topic, omit the name of Vajroli: *Dhyāna-Bindu Upaniṣad* (84 to 91 ślokas); *Yoga-Cūḍāmaṇi Upaniṣad* (57 to 64); *Gorakṣa-paddhati* (I. 67 to 75), etc.

The *Haṭhayoga-samhitā* of Bhārata-Dharma Mahāmaṇḍala has however collected 31 ślokas (Vajroli 51 to 81 ślokas), out of which the first 21 ślokas (51 to 71 ślokas) are exactly the same as we find in the *Haṭhayoga-Pradipikā* (III. 83 to 103 ślokas). As the remaining portions mentioned herein are not without interesting context and remarks, we shall have to bring them before the readers, novices and even savants for better information on this apparently disagreeable erotic topic.

A brief summary of the remaining ślokas (87-103) is as follows:

> Draw the Bindu (semen), being on the point of ejaculation, or being ejaculated, into the female sex (nāri-bhag)a, upward (within the urethra) through the practice; and save and preserve it (bindu)...Sahajoli and Amaroli are the variations of Vajroli, for they are one (and the same) in their result. Thus Sahajoli is the resting period after the practice of Vajroli. But the practice of Amaroli is the use of own urine, the middle portion of it, through the nostril; and then one is to practise Vajroli as described above.

This mudrā is not limited to the male alone; the female also can practise and become accomplished in it, as there were some reputed female yoginis also in this field. The work says:

> By contracting and drawing in the male Bindu and perfecting practice, the woman, if she preserves the rajas (juice) through Vajroli, is also (recognized as) the Yogini...Whoever (woman) preserves the rajas by contracting it from the female sex, wherein the vindu and the rajas (in the intercourse) mix, (she) is surely a yogini.

There are of course many benefits stemming from this Vajroli practice to the male, as well as to the female.

The remainder of the ten ślokas (72 to 81) mentioned above regarding the *Haṭhayoga-saṃhitā* is in brief as follows:

> The practice of Vajroli is for the male as it is for the female. Sahajoli and Amaroli are also included in this (Vajroli). The operation of all this (mudrā) is kept secret surely in (the works of) Tantras and Upaniṣads...There are other operations

also told by the best of the savants of Yoga...and given precepts thereof by them. This Mudrā is connected with the Mantra-yoga and known as the Latā-sādhana, wherein this Sadhana is connected with both the male and the female.

The science (Vijñāna) of this (Mudrā and Latā) is told here:

In the discordant state (of the cosmic world) Prakriti (as the female) expands the creation, being apart from the Puruṣa (the conscious principle in Sāṅkhya). In the state of the (cosmic) equilibrium, the Prakriti is absorbed in that Puruṣa and the result is the absolute bliss (of the union).

This sort of doctrine is scarcely philosophical; for the female aspect of Prakriti is accepted without logical grounds; hence at best the assertion has only an emotive value. At any rate, the pleasure of union like its mundane example, can be explained away without sophistication presented in these two ślokas (76-77 ibid.).

The first objective of this Mudrā is the attainment of 'Ūrdhva-retasness' (the preservation of semen permanently in the upper region of the body) by good, yogic, and practised (sadhanā); so is it determined by the ancient rishis. The ultimate objective is the fruit of the sāttvika (excellent) satisfaction. The highest practical achievement is the victory over the mind by means of the integration of the Vīrya and Rajas in the body...(ibid.)

The purpose of dwelling over this often misunderstood topic so far is certainly to give the reader the best information available in authentic works. The oral instructions more or less accumulated would be simply disagreeable. The information given above in this secret practice would save the reader from many an unpleasant enterprise; so this sort of rare information might serve him at least as a guide against charlatans.

Sat-cakra-nirupana or Discernment of Six Mystic Plexuses

The discernment of the inner mystic cakras or regions is one of the most important systems of meditation in the Orient in general and in some circles in particular. This system of meditation is very widely to be found in Upaniṣads, scriptures and yogic works. It will not be too much to say that these ṣaṭ-cakras or at least one of these six is made the support of our meditation. In devotional meditation, the object of meditation or devotion is invoked on the lotus of the heart plexus. The solar plexus of the navel is, too well known to need any special attention.

The spot of concentration in the middle of the eye brows is also often practised singly. The plexuses at the lower regions of ādhāra and svādhiṣṭhāna, or the sacral region, are sometimes made the supports of meditation, even if sixteen spots or bases or ādhāras are generally stated as supports for meditation. The reason is plain; the people do not appreciate the scientific nature of the real base or actual supports. They want to make their support as high-sounding and respectable as possible. This is why the simple names of these bodily parts are given the scriptural names of deities.

It is at least conducive to the devotional attention of concentration and absorption to these inner plexuses, if we should give them the credit of being the habitations or regions of the important scriptural deities, or even do so tentatively for the period of this system of meditation. For, the saguṇa (cum attributes) type of devotional meditation needs a little imagination for the colourful visualization of the mystic cakras, which are thought, on all hands, to be authentic and amateurish, and also to be abounding in variegated figures, designs and panoramic scenes.

Although quite disagreeable to yogic morals in general, and Buddhistic discipline in particular, the few adepts of this type of ṣa cakra-vedha meditation, said something strange. When asked the reason of their using a little surā-pāna or wine-sip, some said that it was rather to enliven the colour effect of the inner visualization. Some few others, who decidedly did not use this sort of forbidden juice, were also known to be experienced in this sort of meditation. Since the comparison of these two types of colour visualization could not be available for a close scrutiny, it is impossible to say which of the two was of a livelier colour. At any rate, the forbidden juice should be kept away even at some disadvantage. It is obviously evident that the Upaniṣads could never have tolerated in the least this forbidden juice even to great advantage in colourful experiences. The same thing may be said in the Buddha's system.

The routine course of contemplating the successive six cakras within the spinal cord is mentioned in many Upaniṣads and Purāṇas and standard yogic works. Comparatively fuller treatments are, however, found in the *Yogaśikhā Upaniṣad* of Black Yajurveda, consisting of 390 ślokas in six chapters. A similar description of the six cakras is also found in the *Gorakṣapaddhati* of 200 ślokas. But the fuller and poetic descriptions of these mystic cakras are given in the *Ṣaṭ-cakra-nirūpaṇa*, or the discernment of six cakras. This Sanskrit work consists of some 56 ślokas of lengthy stanzas, each stanza containing mostly 84 syllables. Thus the work contains something like 4700 syllables, but written in an exquisitely poetic style.

It is worth reading for its imagery of the inner regions of mystic beings with their companions and associates, if for nothing more. The imagination will be heightened to a nice degree. The practice would not of course necessitate the ordeal of imagining every detail and delineating these pictures, every time we meditate on these cakras. The reading of these descriptions would give us certain impressions which are enough to revive the remembrance of these cakras at the time of our regular meditation.

The supposition is just like this:

> The inner Carkras are in reality existing in certain coloured designs, so we have to believe tentatively. The coloured designs are indeed on the back-ground; the impression of the meditator will impose forms and figures on these back-ground designs; it would then become something like our experience of the inner Cakras. The pre-conception of the designs will help us to expect something at places within the spinal cord. If we have no canception before, our mind would scarcely dwell on these centres; we shell be passing swiftly up or down the canal without observing anything anywhere.

The reading of such descriptions beforehand would be just like expecting an extraordinary comet in the sky, if we have come to learn anyhow that an uncommon comet will appear in the sky. In the absence of such information, we might miss the comet even if it appeared in the sky for some time and then disappeared. So the experience of the earlier adepts would make us expect something but not exactly what we might see actually. So it is with these centres; we shall expect to see therein some coloured designs, but we shall find there some unexpected figures of the dreamland.

This Sanskrit text is paraphrased, explained word for word, and summarized in Sanskrit and then translated into Hindi. This work has also six coloured pictures of cakras and three other pictures. This work is printed as composed by Swami Hamsasvarūpa, the name of the work being *Ṣaṭcakra-nirūpaṇa-citram*, containing 76 pages. The summary in brief is given below for the information of the reader, the novice, and even the savant. It is to be noticed herein that we are not going to ask them to meditate on these cakras by imagining the picture as described or drawn in this work. In our system under research, we have advised none of our friends to meditate on any imagined shape or figure. For, the Shākya Prince had never tried an imagined object for the support of meditation; nor had he taught any of his disciples of his Order of Monks and that of Nuns, nor any of his lay devotees. The said summary in brief is as follows:

There are four sheaths of nāḍis within the spinal cord, one inside the other. The outermost is the suṣumnā lying within the spinal cord. Inside this Suṣumnā is Vajra. Citrini lies within this Vajra. The innermost is the Brahma-nāḍī. There is no nāḍī within this Brahma-nāḍī. Physically we may call this one the innermost central canal of the spinal cord. This is obviously physical, not psychical; but the mental impulse passing through this physical canal is decidedly psychic. Hence the importance of opening this path for meditative communication could be visualized by us all.

The successive cakras are all pierced through by Kuṇḍalī within this Brahma-nāḍī. If the mental, that is, meditative, impulse, or energy should keep its path or movement straight, it would reach the ultimate or topmost spot of the brain. This is mystically known as the 'one-thousand-petalled' (sahasrāra) or Sahasra-dala, Padma (lotus). It is never a flower in any sense,; but the long tradition has always referred to it as a lotus, and to its extended branches as leaves or petals. It is also convenient to regard it and its branches as a lotus and its petals. There are some nervous or visceral webbings or net-works within the spinal cord; when seen from the psychical interior of the central nerve-fibre, they display themselves together as the wonderland of mystic context.

These networks at definite intervals within the spinal cord are the so-called six 'lotuses' (padmas) with their particular number of petals. Obviously these networks are the nervous plexuses; outwardly seen, these would appear just nervous grey and white marrow with other material paraphernalia; internally within the fibres of these plexuses run mental impulses as a combination of feeling, perceiving, conceiving and remembering and imagining. This is the real attraction of this path, from, through and along which psychic meditation runs like a physical current and becomes as definite as a material network of fine tubes.

Psychic work is not so certain and definite as the physico-psychic one mentioned above. In our deep study, such as mathematical calculations and solutions of complicated problems, philosophical and logical deliberations, and meditation, the regularized psychic energy-currents pass and continue more or less persistently. That is the reason why one has to do a daily and regular and similar practice in the same system of meditation, if one is bent upon securing a nervous path for one's meditation. This nervous path through and along the suṣumnā is known to be as fixed as the regular main route of the public highway.

Six Mystic Plexuses Continuation

Although the central nervous canal within the spinal cord is the sheath of four fine tubes, one inside another, named Suṣumnā, Vajrā, Citriṇi, and Brahma-nāḍī, this complete sheath is generally spoken of as Suṣumnā only or as spinal cord. This nervous sheath stretches from the lowest plexus (ādhāra cakra) up to the sixth plexus (ājñā cakra) and thence the topmost centre in the highest brain (sahasra-dala, sahasrāra, or thousand-petalled lotus flower). These cakras are like the regional stoppages of the suṣumnā route; as if for an imagery one (sādhaka) were to travel through an underground electric tube passing through the large stations, six in number; one would run through a narrow tube throughout, except when one makes a stoppage at these stations and passes some time to see the exhibition all round.

There are three special liṅgas (erect papillae) at three different cakras, which the Suṣumnā stretches. These liṅgas are 'Svayambhū' at the Ādhāra cakra, 'Vānākhya' or simply 'Vāna' at the Anāhata cakra (Heart plexus), and 'Itarākhya' at the middle of the ājñā cakra. These liṅgas result apparently in constricting the Suṣumnā and thereby making the central canal still subtler and brighter. We have three pīṭhas (or pedestals or established seats) mentioned in the *Yogaśikhā* (I. 173-175. V. 10-12 ślokas), but not given in the *Ṣaṭ-Cakra-nirūpaṇa*. These pīṭhas are pūrṇa-giri at the heart centre, Jālandhara at the throat centre, and Uḍyana (or Uḍḍiyāna) at the middle of the eyebrows. It will be recalled that the last two names have also been read with the two upper bandhas.

These six cakras resemble lotus flowers with four, six, ten, twelve, sixteen, and two petals, respectively, at the base, the root of the penis, the navel, the heart, the throat, and at the middle of the eyebrows. Besides these six, there is the most excellent Sahasra-dala Padma situated in the interior of the nervous cerebral top-most part. The lotus of the first and seventh cakras is bent downward, whereas the rest (five lotuses) are blown upward. This is to remind the would-be meditators.

The mystic nature of sights and visions seen within the minute nervous canal situated along the spinal cord of the vertebral column in human beings is invariably likened to the lotus flowers of particular description. These are thought to blossom only when a practiser of this Kuṇḍali yoga ascends the central canal and sees them through mental eye. The position of lotus flowers is said to open upward, except that of the first and seventh or last flowers which are told here to open downward and not upward like the second, 3rd, 4th, 5th, and 6th flowers. The prospective practisers of this yoga should bear this fact in mind and try to force the first flower to turn upward. This is one of the secrets of this yoga. Similarly, they should try to turn the seventh or last lotus flower upward. It is a definite reminder given to novices.

The colours of these leaves of petals of the Lotuses are red at the base, with four petals; vermilion at the root of the penis, with six petals; blue at the navel, with ten petals; vermilion at the heart, with twelve petals; smoky at the throat, with sixteen petals; while at the mid-eyebrows, with two petals; and white like the full moon, with a thousand petals at the topmost brain. In short, the three plexuses, at the base, the root of the penis, and the heart, have red and vermilion-coloured petals in their lotuses, while the blue colour is in the navel; the remaining three cakras have smoky and white petals.

The presiding deities in these cakras must have been ostensibly identified as the scriptural ones, without trying to ascertain their actual shapes and significances. Hence we find the names of the gods and their female counterparts. The names of the goddesses are after the Tantric ones, such as, Dākini, at the base; Rakini, at the root of the penis; Lākini, at the navel; Kākini, at the heart; Śākini, at the throat; Hākini, at the mid-eyebrows. The presiding gods are however scriptural, such as, Brahmā, Viṣṇu, rudra, Īśāna (Mahādeva), Sadāśiva, and joint pair of God and Goddess (Ardha Nāriiśvara) at the respective cakras with their female powers.

The last phenomenon of the 'joint pair of God and Goddess', known as 'Ardha-Nāriīśvara', is seen as the pair bodily joined side by side, not like one in the direct and tight embrace. This picture is to be seen at the mid-eyebrows centre within the spinal cord. This position is however found in a certain scripture belonging to the worship of Śiva. This abnormal picture might be the remnant of a creation story, in which it is stated thus:

> There was a series of creation; a being like this joint male and female appeared before the Brahmā. He was terribly shocked with this abnormality. He asked the abnormal Being to separate the joint bodies. He did so. It was a certain Rudra (Mahādeva).

Besides the presiding Divine Pair in each cakra, we are told that there are their natural 'vāhana' or the beast of conveyance as well. Thus in the base, there is the heavenly elephant for Brahmā; in the next cakra, there is the crocodile for Viṣṇu; in the third or the navel cakra, there is the ram for Rudra; in the heart, there is the deer for Īśāna; in the throat, there is the elephant for the conveyance of Sadāśiva. So far we find the animals for the conveyance of the presiding deity in each cakra. Now the conveyance of the 'Joint Divine Pair' at the mid-eyebrows is given as the 'nāda' or the device of Laya yoga. In the topmost centre, the conveyance is the 'bindu' or the device of the Laya and the Kuṇḍalini yoga.

We have been describing these six plexuses in such a manner that the would-be sādhaka of this yoga might have the gist of essential details for the satisfaction of his curiosity. And the right procedure of this scientific phenomena would really be the awakening and arousing of the Kuṇḍalini power and visualize the inner cakras as they actually are without our pre-imagination, as far as possible.

In this research we have been investigating the true, real, practical, and currently organizable method of meditation, that had and might have been discovered and followed and thereafter taught by the Buddha, who was our Shākya Prince, Siddhārtha, Gautama Buddha. We had tried and have been trying to find, at best, throughout our enterprise in this research, a natural system of meditation. We shall have been doing so till this research meet the need of our readers, novices, and even savants to their entire satisfaction. The type of research we are bent upon accomplishing will need to display that a certain method of meditation is really the natural way of obtaining and maintaining its development and continuity. If not, we shall have to prove that the meditation itself is imaginary and faulty.

Now we have already found that the Kuṇḍalini yoga is one of the most promising of the meditative methods that would lead one to a physical route of psychic impulses, that is, conducting meditation through a fine tube, so to say. If this can be done, as we have understood this yoga to be, this Kuṇḍalini yoga will be the best; and we shall have to investigate what procedure would disclose its natural way of organizing it. Moreover, we shall have to find out if the Master had resorted to it at any time before his Enlightenment and taught something resembling it to his disciples after his Bodhi.

The Master made several visits to Brahma-lokas; several Brahmās also had visited the Buddha for various purposes. His principal disciples also had made such visits to the Brahma-lokas. This is evidently the clue what we are endeavouring to discover. Kuṇḍalini yoga cannot remain so indeterminate as judged from various sources as this yoga would appear to us. For, the discovery of the gradual and automatic system of organizing various natural trances by our Shākya Prince, Siddhārtha, and its practice have cleared the obscurity of indeterminateness of the picture of all possible natural trances.

The Buddha's system of meditation under our research has been clearing the obscurities of extraneous covering from the picture of the pure trances. The reason is the fact that the cultures of 'memory' (sati) would have left no natural trances entirely unobserved. As otherwise the omniscience of the Buddha, at least in the meditative field, would have meant nothing significantly substantial then as well as at present for, the obscurity of a pure trance is plausibly the external imposition of imaginative or adventitious things upon the pure trance before or during its organization. It is of course difficult for us to determine such imposed extraneous matters from mundane types of trance before we obtain the accomplishment of supramundane types of gradual trances.

This body (piṇḍa) is regarded as a miniature of the cosmic world (Brahmāṇḍa) in several systems of Oriental yoga including the Kuṇḍalini or Ṣaṭ-cakra-vedha yoga. This entails a variety of imaginative ritualistic paraphernalia of spells, formulas etc. As a matter of fact, the sages, saints and yogins have always regarded a close relation and thereby communication between Heaven and the subtle bodies of human beings as an axiom. The Master has not expressly vouchsafed this general supposition as a verity, but his ready reference to the subtle regions and their inhabitants alludes to this verity.

Almost all the allusions to the theological heavens, described as if these regions were or are like the earthly ones, point out to the means of approaching them. These means are invariably the subtle rays, solar or suṣumnāl, or mental or imaginary. It is plain that none of the theologians, religionists, spiritual utopians, visionary fanatics, or mystics can ever rationally entertain the idea of these heavenly regions existing anywhere in the material cosmic world. These regions are always thought to be situated in subtle space; the inhabitants of these regions are likewise supposed to be subtle; the religious visions have identified many spiritual utopias with the scriptural heavens, but these were never in any corner of the material cosmos.

Hence the suṣumnāl route, the cakral expanses, the sahasral infinitude, and the living force of Kuṇḍalini must have been really witnessed, by the Shākya Prince, Siddhārtha; for, He is the last of the Buddhas, whom we know fully. Hence this must needs be seen by the Enlightened Gautama in a natural way denuded of all conceptual impositions. This might be the reason why we have a mystical and cryptic phrase of His as 'Brilliant (is) this consciousness (citta) verily, monks! (pabhassaram idam Bhikkhave! cittam'—*Aṅguttara Nikāya* I. 5. 9-10; I. 6. 1-2.). "Has the consciousness (citta) any kind of colour?" asks the commentary thereupon. It gives its own answer thus: "No,. . . whatever be purified is thereby brilliant." The commentary has stuck to its persistent point that the citta (consciousness or mind) mentioned herein by the Master is the 'bhavaṅga citta', or the mental or unconsciously mental state of dreamless sleep (suṣupti in Sanskrit). This is nowhere in the text explained as the bhavaṅga citta; for, the term 'bhavaṅga' is simply created by the commentators and is not to be found anywhere in the text of the *Tripiṭaka* or *Tipiṭaka*. Moreover, the dreamless sleep (suṣupti in Sanskrit) is never the mind in the process, that is, 'citta-vīthi' outside which we neither perceive nor conceive, nor know, nor can meditate. Bhavaṅga can, however, be understood as the mind unconsciously germinating in foetal life in its commencement (Paṭisandhi Viññāna or Pratisandhi Vijñāna).

If the Master had really meant this phrase 'Pabhassaram idam cittam' (Brilliant is this mind or consciousness) to apply to the original or general mind, then it would have been definitely a highly doctrinal pronouncement, which he has nowhere in the text, done, nor could have done in consonance with his entire teaching non-committed to any philosophical doctrines. If we lean towards another viewpoint of the Master's pronouncement, he must have referred to the mental brilliance passing through the central canal as the pure form of memory (upekkhā-sati-pārisuddhi) in the fourth stage of the form trance.

We may then identify the Master's 'brilliant citta' with the innermost marrow of the suṣumnā, that is, 'Brahma-nāḍī', or with the real physico-psychic core of the Kula-kuṇḍalini of the '*Ṣaṭ-Cakra-Nirūpaṇa*'. In the Pāli text, 'hadaya' or the heart generally signifies the mind. For, the germinating mind or the 'Paṭisandhi Viññāña'—is simultaneously supported by this hadaya-vatthu or hadaya-rūpa. It is so regular even after the first moment of germination, that any arising of consciousness does so on the support of the hadaya which we call the brain, the centre of thought.

Hence the stabilized and purified memory (sati), as naturally obtaining in the fourth stage of the form trance (rūpajjhāna), would assume, if narrowed to the source of pure consciousness, the form of Kula-kuṇḍalini; it would assume, if diffused all around, the field of mystic cakras, wherein Kuṇḍalī itself would be spreading over the mystic field. It is to be noticed that the mystic meditation of Kuṇḍalī, Kuṇḍalini, or Kula-kuṇḍalini is always narrowed to a point, wherein she is said to blaze. This blazing point is identified with the head of the Kuṇḍali. The body would be as fine as a needle-like flash. This sort of the picture of serpent power would be the finest or minutest.

The head and the body of the Kuṇḍalī are however variously and differently conceived or imagined, and even visually perceived or rather experienced in different shapes, forms or lengths. This does not, however, affect the mystical nature of overwhelming experience of the entire nervous feeling and perception, specifically visual and auditory. As a matter of fact, none of the yogins ever quarrelled over its experience or were known to have ever done so. For, in any field of visual or auditory experiences, whether in devotional or mystical or yogic trances, the objects of meditation cannot remain fixed as a solid status set up in the market-place.

Hence the forms of the presiding deities in the various cakras may be different in shape and name. Thus the deity of the base is given as Brahmā in the *Ṣaṭ-cakra-Nirūpaṇa*; whereas some adepts in the middle west and the valley of Nepal have for long known the deity in this cakra to be Gaṇeśa, the ancient auspicious God, said to be born of Śiva and Pārvati, the Tantric God and Goddess of yogic and mystic significance.

It is also to be well understood that the size of the cakras with petals or spokes (aras) or corners (asras) is comparatively larger or smaller according to some previous experience of any of these mystic forms, designs, nervous stalks or fibres. For example, if one sees the Kuṇḍalī as a red serpent-like thing going up the spinal cord, the Kuṇḍalini will be a little gross and move up the suṣumnā slowly. If one visualizes Kuṇḍalī power as fine, thin, and brilliant or bright, the central power will be more subtle and inner. It will be therefore capable of moving quickly. It would depend not only on the concentration, but also on the degree of the awakened state of the physical kuṇḍali, for which there are a few mudrās and kinds of restraint of breath to practise.

Now the Shākya Prince Siddhārtha would have scarcely attended to the different stoppages or cakras at the time of his approaching Bodhi or Enlightenment. For, he has anyhow foreseen just at the moment on the said day of great expectation that he will discover the way to liberation with omniscience. This would ostensibly preclude the possibility of his mental diversion to meditative fields other than the Bodhi. But he had already, during his austerities performed a sort of practice known as the 'Yoni Mudrā'. This is, according to Haṭha works, calculated to awaken and arouse Kuṇḍalini power. He did this with such dogged persistence as to astound us apparently with his faith and observation thereof.

We have indeed a few devices of accomplishing this sādhana which we have discussed above so extensively. Now we know how the Master had organized the form trance naturally, gradually and automatically. In the fourth stage of this form trance, if he had turned his attention inwards at least to one of these cakras, he would have forthwith known the operation of these mystic paraphernalia. We do not know if he had done so or not.

Discerment of Inner Plexuses Continued

We are continuing to investigate this important topic for the reason that this medium of psychic activity makes one rapidly adopt this medium for regular or habitual meditation, which no known device of psychic medium can do. Investigating the form trance in its four stages we know the second stage to be overwhelming with joy (pīti or prīti in Sanskrit). This is surely due to some movement and operation of Kuṇḍalī, even if it be not directly perceived. Hence one should do something like the following in the Kuṇḍalī yoga after the fashion of the Master's system:

> Remember what we have to do, as preliminaries in the organization of the Buddha's system of meditation. Begin the form recognition of the visual percepts. This is done to make the visual objects look merely as visual percepts. This may quickly bring one a sort of concentration of mental silence and thence the state of trance. Observe the base, the central spot of perineum or yoni. Feel this spot. Investigate, with the feeling and inner sight, the base. Contract the spot often so that one knows exactly where and what to concentrate at.
>
> The contraction of the anus and its expansion as a horse often does is called the 'Aśvini mudrā' (*Gheraṇḍa* III. 53-54). The contraction of the yoni or the part from the anus to the root of the penis is recommended to be done very often by the novice of Kuṇḍalini yoga. This is like the Aśvini mudrā, mentioned above, but a little wider than the Aśvini. Both these devices are highly praised for their competence to purify the door of the Suṣumnāl canal. The procedure is to open the door, move the Kuṇḍalī up the door of the spinal cord or Suṣumnā, so that the air would pass through the door automatically upward. The Yoni (perineum) being tightly pressed against or with the heel of the left foot heats the air around the lower region. The heated air automatically

goes up within and along the Central Canal within the backbone. Inside the spine, the air evidently enlivens the nervous network.

It is to be remembered that this Kuṇḍalī yoga is not only psychic, but also physical. Hence it is preceded, led and maintained by the movement, ascent and brilliance of Kuṇḍalini, or the naturally coiled up one's own nervous power. This nervous energy or impulse is decidedly physical; this energy or impulse anyhow forcibly draws, or pulls, or leads, or accompanies the psychic activities. For example, if one gets the Kuṇḍalī to move from her dormant position and spot, the movement is either felt or seen with the mind's eye, that is, the physical act or energy is being accompanied by the psychic impulse, feeling and visual perception. During the ascent and descent of this Kuṇḍalī, the psychic activities will be limited to the spinal cord route alone; the external nervous actions will therefore remain suspended. This is also the main attraction of this mystic yoga, from very early times.

Hence the information we have provided in this chapter from section after section will have given the reader the basic ideas about this Serpent Power, so to say. This will also serve our friends for a working hypothesis to operate the Kuṇḍalī, at any rate, on physical lines, such as, the feeling of the spine and the perceiving of the nervous stimuli within the spine. In other words, the mind follows the awakened and ascending Kuṇḍalini with physical persistence and quite oblivious of the external events.

As recommended in the Haṭha works, sit down upon a carpet or cushion placed on the ground; make a seat, in which the foot-heel should press against the yoni or perineum or the middle part between the anus and the penis-root (the base, Mūla-ādhara). There are four āsanas or sitting postures, viz., Siddha, Vajra, Mukta, and Gupta, which meet the above requirement. Here is the easy method of forming these four postures. Fold up the left leg; press against the perineum with the left heel; sit on this heel well; then place the right heel upon the penis; this is Siddhāsana (*Haṭhayoga Pradīpikā*

(First I. 35 śloka). The variations of Siddhāsana are the above three, Vajra, Mukta, and Gupta.

The commentator (on I. 37 śloka), Brahmānanda, gives us the opinions of the savants as follow:

"Wherein one places the heel of the left foot on (against) the yoni-sthāna, and that of the right one upon the penis; this is Siddhāsana." The Vajrāsana is given the same position, that is, there is no difference between the two positions; and Siddha and Vajra names are interchangeable, "Placing the right and left heels above and under, then putting the joint heels in the yonisthāna, one makes it the Muktāsana. Wherein the joint heels are put above the penis, this makes the Guptāsana." The right heel is to be placed above the left heel in the case of the joint heels.

The Padmāsana is of two kinds, bound and simple. In both, the right foot with the sole upward is placed upon the left thigh; and the left foot with the sole upward is placed upon the right thigh; that is, both the soles will look upward and be placed upon the opposite thighs; and the (Baddha) bound kind needs the holding of the toes by the hands crossed over the back; whereas the simple kind is also known as the one advocated by the great yogin, Matsyendranātha, the Guru of Gorakṣanātha.

The easy and steady Siddhāsana-like posture is Muktāsana, which is like this: "Place the left foot-heel against the yoni (perineum). Above this left leg, place the right foot-heel just a little above the left foot-heel and against the yoni or the perineum. The difference of this posture from that of Siddhāsana is very slight. The right foot-heel is placed above and below the male sex-organ in the Siddha and the Mukta, respectively. It is to be marked that in the Mahā-bandha mudrā, the left foot-heel is likewise pressed against the perineum, but the right foot is placed with the sole upward upon the left thigh, as if in a half Padmāsana.

The regular course of three mudrās, Mahāmudrā, Mahābandha, and Mahāvedha, is specific in arousing Kuṇḍalī. Let us see the first, Mahāmudrā; as this:

Place the left heel under the perineum; spread the right leg straight in front and hold the foot of this straightened leg with both the palms tightly without bending the leg. Take in the breath fully and hold it with tongue-lock (jīhvā-bandha), or/and Jālandhara-bandha also, by contracting the throat forcibly and bringing the chin down as near (down) to the chest as possible.

"Hold the breath as long as comfortably possible; but do not take it to mean 'no force'. In this practice, the holding of breath means doing so resolutely, with a forceful determination like a keen sportsman. Make the bandha, Uḍḍiyāna, just after kumbhaka and before Recaka or exhalation. During the retention of breath or kumbhaka, form the device of 'Paścima-tāna' or drawing or pulling the belly around the navel forcibly backward to the backbone. And, at the same time, contract the lower part, such as, the anus, perineum, penis, and pull upward again and again, in the same manner as it is done in the Mūlabandha and Aśvini-mudrā and Mahā-bandha.

The main principle is to force the air to pass through the fine nervous central canal within the spinal cord. Since this minute nervous hole is blocked by the sleeping Kuṇḍalī, who must be none other than our own miniature conventional or practical self, it should not be beyond our competence to force it or her to the Suṣumnā door and upward along the inside of the canal. The nervous power is scattered; we shall have to collect it and concentrate or centralize the scattered energy to our innermost consciousness of everyday experience. This mystic power is said to be asleep or dormant, which is inexplicable in life. It has to be fully activized. This is the only secret and mystery.

This Mahāmudrā we are discussing is virtually a concentrated Āsana for practising Prāṇāyāma, Bandhas, Mudrās, Śakti-Cālana, in one position. The retained breath is then slowly exhaled with the Uḍḍiyāna Bandha to help the Recaka with this Bandha, so to say. Inhalation may be made slowly or quickly at one's convenience; but exhalation is never to be done quickly; it is always done slowly; the authorities insist that the quick exhalation (Recaka) weakens the bodily organs and we have to believe their findings and obey their injunctions. When we perform a number of Prāṇāyāmas by the left side, we shall have to do the same number of prāṇāyāmas with the right side as well. And then stop the practice for that sitting.

Inner Plexuses and Kundalini Continuation

We might wonder why it is that the meditation of the cakras is so elaborate, whereas the main central power is simply worshipped, or even outraged. In some Upaniṣads, She is worshipped as a goddess and outraged in strange ways such as, by pushing her or it rudely up and down by grasping its tail and jerking it abruptly, making it uneasy by Āsanic heat, etc. It is sentimentally so, because the deities imagined to be dwelling in the different cakras are regarded as powerful entities scripturally. As such, the presiding deities, Brahmā, Viṣṇu Rudra are equivalent names. The names of the female companions to these deities are Tantric. Hence the scriptural names of goddesses are found prominently even in the presiding positions in the cakras.

The elaborate descriptions of these six cakras or nervous plexuses, as found in the *Ṣaṭ-cakra-nirūpaṇa*, a well reputed work in Sanskrit has nine sections. These are 'Nāḍi Varṇana' or description of nervous canals, and those of six cakras, and that of the Sahasra-dala Padma or the thousand-petalled lotus, and lastly that of raising method of Kula-kuṇḍalini. The method of raising this nervous power is given principally through the repetition of a mantra or spell of 'hung', among other yogic sādhanas (devices). This monosyllabic spell is known to be a hook-seed mantra and quite common in the mantra works. The original text of this description is in a gist as given below:

Utthāpana-kramah of Kula-kuṇḍalini

A yogin mindful of yogic practices should learn from the Guru's mouth the method of bringing this goddess, the Enlightener of Great Liberation, to the Brahma-door through 'Hungkāra'.

Through this (spell), she is to be carried to the middle of the Brahma-door by heating her with the attack of breathing and burning (that is, prāṇāyāma and mudrā), and having thus cut through the famous Svayambhū Liṅga (self-risen upright symbol) (first śloka). This goddess shining brilliantly in the form of a fine thin filament like an electric flash and having cut through three Liṅgas (Svayambhū, Vānākhya, and Itarākhya) and attained all the lotuses of the Brahma canal, mingles with the topmost symbol of Liberation in the minute form, herself being reduced to a like form (2nd and 3rd ślokas).

Having drunk the excellent red nectar from the highest Lord Śiva, the Kuṇḍali fully satisfied with the bliss comes back, through the successive lotuses' route (of ṣat-cakras), and resides once more hidden in the same Mūlādhāra. Then the yogin should fully satisfy the deities, for the yogins are aware of the fact from the long tradition that all the deities of the cosmos are dwelling in the Brahmāṇḍa-Bhāṇḍa alluding to the yogins' notion that the cosmos is present in the body (piṇḍa) (4th śloka).

The method of arousing this power given in this special section of the work would appear to be consisting of three factors, viz., prāṇāyāma, mudrā and mantra. We have fully dealt with the first two factors from available authoritative works. Mantra is found in diversified forms and rituals, which would have been truly a gross diversion from our main objective. Moreover, the mystic method of establishing an effective contact with mystic beings has been already discussed in the previous chapters. The mystic method is evidently more effective than other dubious methods. The method mentioned above depends upon the movement and activity of the dormant power, known as Kuṇḍalī, Kuṇḍalini, or Kula-kuṇḍalini; the literal meaning is the coiled one, or a serpent. But we know that there is no serpent anywhere in our body. This undesirable impression has wrought an equally undesirable scare.

If the central power is aroused by means of Haṭha or Laya or Kuṇḍali-Cālana or meditation including mystic contact, there will probably be no need for meditating imaginatively in the successive cakras. For the real or actual formations of inner plexuses will be seen and experienced without any preconception and imagination. For instance, the observation of bodily material (thirty-two) items would disclose that there are many items hidden from one's view, such as bone-marrow, brain matter, heart, etc., and regarded as something vaguely understood or imagined, and not as what they are in life. When it is so even in the actual practice of meditation in the Buddhistic system, the imaginary depiction of the six nervous plexuses cannot claim to have visualized the actual inner workings in colour, shape and movement.

Under these circumstances, we should be practically guided by what is actually experienced in the Master's system of meditation, without the least preconception and imagination. The pure memory-culture in the Master's system is naturally competent to discover the intricacy of the central nervous system. The incident of the 'baka' Brahmā (*Majjhima Nikāya* I. 49.) clearly indicates that the account of this event has mostly to do with the inner experience of the Brahma-loka. We shall investigate this incident to show that the wonderland of nervous plexuses is differently but realistically given in the Master's system of meditation. This analysis of Brahma-loka will be discussed in the next section.

Analysis of Brahma-loka: Baka-Brahma's Hiding Incident

There are many stories of visits to Brahma-loka by sages and saints in the Oriental scriptures. Evidently, the mystic region of Brahma-loka is given, because of its solid-looking accounts and even experience, an earthly interpretation and solid existence. The mythological nature of these stories in other literature scarcely admits of a thorough examination and analysis. The 'Brahma-Nimantanika-sutta' of the *Majjhima Nikāya* (I. 49.) found in the Pāli scripture is very interesting in this respect. The commentary on this sutta shows the realistic ideology of our savant, Buddhaghosa, who has treated of this subject without any latitude of mystic interpretation of his comment. In spite of such a shortcoming as mentioned above, the commentary itself is not without interest and is ostensibly contributory to our thesis.

This story runs like this:

> Once upon a time, Monks! I (the Master) was sojourning beneath the great Sāl tree in the Subhaga-vana forest of the Ukkaṭṭhā township (in the Kosala country) . . . Then at that time Baka-Brahmā wrongly thought: 'This Brahma-loka is eternal . . . neither dies nor is born . . . There is no higher region than this.' Then, Monks! . . . disappearing from that place, I appeared in that Brahma-loka . . . Baka-Brahmā having seen me coming from afar greeted me and repeated his views of the Brahma-loka . . . as he had thought before.

The event appears to be a mystic one. It was not even mere imagination of his mind. The definite event of the mystic operations supports the phenomena as real. The Master had no reason to bring in his imagination in this context. For, he had nothing to gain thereby; this township was situated in Kosala. This was neither in the country of Licchavis nor in the great kingdom of Magadha. The Master was relating this earlier incident to his disciples in the Jetavana Vihāra in Sāvatthi itself situated in Kosala. Why did he relate it? The purpose of this sutta is not quite clear from the sutta itself. There must have been a cause for this incident to be told there. The Buddha does everything for some purpose patent or latent.

This sutta is one of the most uncommon stories. If it be actually what is reported herein, the Master must be none other than God Himself. The members of the Brahma assembly were highly pleased with him and his ultra-supernatural power. They praised him highly too. But they did not recognize or address him as God. Had they done so in Brahma-loka, we might have a much-wanted personality in him. Unfortunately for us, he had never owned or accepted or admitted or professed the concept of a primordial eternal divine person or personality in himself or in others. This is the reason why we hesitate to assign Godhead to anyone at all. As a matter of fact, the supreme authority must be the highest reality. The latter can evidently be the state of Liberation or what is experienced as Nibbāna. Hence the former can issue only from the latter, which is perfectly manifested in an enlightened person. Consequently the Buddha's positive assertion and negative denial should be regarded as the final authority on such questions.

This sutta or discourse (*Majjhima* I. 49) continues:

> When he (the Brahmā) said so, I spoke to him: 'Oh, fallen into delusion is Baka-Brahmā! Oh, fallen into delusion is Baka-Brahmā! What is ephemeral, he says, is eternal; . . .' Māra (who had followed the Master there, unseen by others) possessing one of the members of the Brahmāic assembly said to me (the Master): 'Bhikkhu! Bhikkhu! do not denounce him (Brahmā)! do not denounce him! He is verily Brahmā, Great Brahmā, . . . God (Issara), Maker, Creator (Nimmātā), . . . Well, friend (Mārisa)! Whatever the Brahmā says to you (the Master), do you that very same; do not transgress the word of Brahmā. By the by, don't you see the Brahmāic council assembled (here)?' Thus, oh Monks! the evil Māra directed me (my attention) to the Brahmāic council.

But the Master forthwith recognized the evil Māra possessing and making the speaker say so to him. He chastised Māra by his denouncement. Thereupon Brahmā again repeated his old assertion before the Master. After a good deal of debate between the two, Brahmā challenged the Master with a yogic feat of disappearance:

> If so, well, Mārisa! (Friend, in heavenly terms). Look, I will make vanish you!' Thereupon the Master replied: 'Then, vanish me, if you can, Brahmā!' Then, Monks! Baka-Brahmā (endeavoured, by resolving) 'I will vanish of Samana Gotama' I will vanish of Samana Gotama.' But he could not make me vanish of me.

The feat of disappearance in the Brahma-loka is extremely difficult. This is a sort of a 'hide and seek' game of children. The commentary takes up this talk and continues from here:

> 'Then, finding that the Master solved whatever problem was brought before him and having nothing more to ask or pose, the Brahmā wished to play a game of 'Disappearance Pāṭihāriya'. . . 'But he could not vanish of him.'
>
> What had he (Baka-Brahmā) wanted to do (by the said

feat)?' (asks the commentary and tries to give its own explanation; it continues:)

'He (the Brahmā) wanted to go to the first cause (moment) of his birth (Mūla-Paṭisandhi). This first-birth moment of Brahmās is very subtle, not perceptible to others; they (Brahmās) stand with their assumed bodies only. The Master (knowing his intention) did not let him go to his Mūla-Paṭisandhi (wherein he could have made himself hidden). Or alternatively, . . . he could get himself hidden by the covering of this or that darkness. The Master removed that kind of darkness. Hence he could not vanish (from the sight of the assembly and the Master). Thus being unable to hide himself, he (the Brahmā) tried to hide behind the (Brahmā) Vimāna, beneath the Kalpa-Vrikṣa (Kappa-rukkha in Pāli), or merely by squatting.

The assembly of the Brahmā however were amused and remarked: This is verily Baka-Brahmā who tries to hide himself behind the Vimāna, and beneath the Kappa-rukkha, and who is merely squatting. Brahme! you just think that you have vanished (from our view) . . . Thus ridiculed by his own assembly, the Brahmā became ashamed.' This explanation of the commentary cannot be understood without its reference to the mystic description of the six plexuses and the topmost Sahasāra (uṣṇīṣa in later Buddhism).

The Suṣumnā route is said to lead to Brahmā-loka mystic, or real. Were it not so, the Master could not have been so alive to the mental deliberations of the mystical being, Baka-Brahmā, who tries a sort of 'hide-and-seek' game with the Master in his region. The mystic plexuses are therefore indirectly supported by this uncommon event in the Buddhistic Brahma-loka. If we have a little patience to investigate the Master's system of meditation, we shall find that the mystic or subtle regions, such as we find in an overwhelming number in scriptures other than the Master's, the latter alone can solve our doubts about these regions regarding their existence. It is for this reason that we have had to include and investigate other relative systems herein as well.

Devayanio and Brahmayaniyo Paths

The way to the subtle regions is definitely linked with the Suṣumnā canal; this fact is openly admitted in the Upaniṣads and indirectly in many suttas of Buddhism. This is significantly exemplified in the Kevaṭṭa-sutta (*Dīgha Nikāya* I. 11). It was in the mango-tree forest (amba-vana) of Pāvārika, situated in Nālandā that the Master related this mystic incident to a wealthy lay disciple, Kevaṭṭa by name. He was pressing the Master to appoint one of his monk disciples, adept in yogic powers (iddhis), for the periodic exhibition of such iddhis in Nālandā. The Master explained to him that such exhibition in public would not serve the purpose of the propagation of dhammas.

The standard iddhis operable only through a serious and long practice of yoga might be easily and grossly mistaken for the cheap and ordinary magic of 'Gandhāri' and 'Manikā'. The honourable miracle of conversion through effective preaching is what is wanted in the propagation of Buddhism. This was the gist of the Master's preaching during this discourse. It was at the end of this climax that the Master introduced the former experience of a certain monk among the Saṅgha, who visited several heavenly regions in search of a master-key to a question as below:

"Where do these four great elements (cattāro Mahā-bhūtā) cease without a remainder, such as. earth, water, fire, and air elements?" Meditatively the problem would pose a philosophical outlook, whereas philosophically the problem would be leading us to a dilemma of matter and mind, individuality and universality, man and God, bondage and liberation, etc. The monk was so keen to obtain a correct answer to this question that he applied himself wholly into the yogic course. In course of time he was able to organise that sort of samādhi, wherein the heavenly path appeared (Devayāniyo maggo pāturahosi) to him. In other words, he discovered the subtle path to tread along towards the heavenly regions.

The commentary understands that 'there is no private or individual path leading to Devaloka; this is the equivalent term (adhivacana) of the iddhi-vidha-ñāṇa' or the general name for supernormal powers gained through regular and intensive practice of gradual trances and by obtaining proficiency in them.

The commentary, for reasons unknown, does not disclose the inclination towards the whole science of Kuṇḍalī and its inner play of cakras. It cannot be even through the rays of the sun, which is also found differently interpreted in a few Upaniṣads. The path discovered by this nameless monk was leading from the lowest of the heaven, the Cātu-mahā-rājika, successively to the higher sixth one, Vasavatti Devaputta.

The visiting monk made it his rule of putting the question to the inhabitants of heaven; when they referred him to their leader, the monk approached him. The leader had to refer him to the higher heaven next to his. This process entailed his visits to six regions of heaven and the six leaders of these regions. None of them, however, could give him a definite answer; for, the question itself was not correctly worded and so misconceived. But none came forward to correct it.

When the monk was told that he had to go up to the Brahma-loka for his answer, he was required then to organize for discovering the path to the Brahma-loka. The text says, he did it. The path organized by him was named 'Brahma-yāniyo Maggo'. There must have been some difference between these two paths, Deva-yāniyo and Brahma-yāniyo Maggos. It is strange that the commentary makes no difference between the two paths. The commentator says that the organization of the path, Brahma-yāniyo, is also like that of the path, Deva-yāniyo; he adds to this explanation some important equivalents, as follows:

> Deva-yāniyo Maggo, or Brahma-yāniyo Maggo, or Dhamma-setu (bridge), or Appanā lasting for one mental moment, Sanniṭṭhānika-cetanā (the will determinant), Mahaggata-citta (the mind in the form and formless state or trance), or Abhiññā-ñāṇa (supernormal knowledge), are all the names of supernormal knowlege.

Such sort of equivalents is, however, of little help for practical purposes. Nevertheless this sort of comparison to and contrast with the Master's system of meditation done and seen would greatly help us to organize other types of meditation. For example, the organization of meditative forms and mudrās, such as, Nāda Bindu, Sāmbhavi, Ṣaṭcakra and Kuṇḍalī, would be easily organized by the help of our system. Devotional and mystic types of meditation could be easily practised, if desired, by a similar method.

Philosophical abstract ideas are first conceived and then examined in our system. The Master's system is free from unnecessary loads of preconceptions and obsessions. Hence this system of meditation is, in a way, a master-key to organize other kinds of concentration contemplation. If we are really bent on achieving something of lasting value through meditation, we should be able to know beforehand which path would be the best for us.

This sort of optimism as regards the fore-knowledge of the best path would certainly appear to be dogmatic. But the turn of the common event in the life of great persons, such as our Shākya Prince, Siddhārtha, shows that such a turn as this occurs. The treatment of mystic contemplation above has already disclosed that belief in some unknown but living personality is inherent in our human nature. This might have been due to the incomprehensible nature of our own life, so that the most opportune moment in it is anyhow recognized and then unexpectedly turned towards supreme Goodness. This is the esoteric meaning of mystical deliberations and contemplations.

This very belief had and has been directing our inner energy towards the Great source of Universal Force, no matter what name we are pleased to give it. Religion may be doubted and discarded on points; but yogic experiences cannot be discredited thus. Can anyone disregard an ascending Kuṇḍalini? Or, can any person remain unconcerned with a persistent call or attention from a mystic personality? If the mystic conception is sanctified, it turns into a divine one. Hence the general notion about the existence of the heavenly regions, however incompatible with our conception of matter and its spread in the cosmic world cannot be entirely baseless.

The path to deva-loka and that to Brahma-loka must exist, according to the said sutta. The path is not outside but must be inside our own mystical Suṣumnā. This central canal surely leads to the topmost central part of the brain, said to be something like the vivid 'thousand-petalled lotus,' the most wonderful target of Kuṇḍalini yoga. We have purposively kept silent about this topmost cakra or plexus so far. Visualize it by yourself positively.

The nāda, or the automatic sound hear through the right ear, or the natural and constant sound of respiration, or listened to through the right ear in the mudrā of Parāng-mukhi (*Haṭhayoga Pradīpikā* IV. 68), or of Yoni-mudrā (*Gheraṇḍa* III. 32 to 34) is also said to lead one to this plexus. Both these mudrās teach to shut both the ear-holes with the two thumbs; both the eyes should be pressed with the index fingers; both the nostrils are to be closed with the middle fingers; the mouth with the ring-fingers. This sort of mudrā is called Yoni (*Gheraṇḍa* III. 32 śloka; *Haṭhayoga-samhitā* (Yonimudrā 43).

This mudrā is a traditionally ancient one in the Laya yoga. Our Shākya Prince had also practised this mudrā partially at least for five periods of time during his six years' austerities. The pressing of eye-balls results in the appearance of inner or rather nervous light also. The principal purpose of this sort of mudrā is to generate the inner sound of presumably blood circulation, hence automatic (anāhata). The listening to 'nāda' attentively from gross to subtle, and thence from subtle to the cause or source of this sound is the well known device of obtaining an independently separate type of samādhi in Haṭha or Laya yoga. The Master's system and Patañjali's *Yoga-sūtra* do not deal with these devices at all.

The bindu, or minutest point of light, is another group of minute supports of meditation well known in the field of Laya yoga as the famous nāda itself. As a matter of fact, the Master's system of meditation is the respectable standard of samādhi-cultivating jhāna, dhyāna, or mental science. This is after all a close system, not an isolated manifestation of mental concentration.

The meditative system of the Master is, therefore, a complete whole of samādhi-culture or mind-culture with discipline. This is in a way envisaged in most of the serious Upaniṣads as a true possible method of discovering the knowledge of the union with the absolute and realizable ultimate truth. The Master, however, discovered the natural system of meditation competent to obtain the state of Liberation by the double means of meditation and deliberation (samatha and vipassanā).

Next to the Master's system in point of samādhi culture comes Patañjali's *Yogasūtra* together with the commentary of Vyāsa. It is, however, doubtful whether Patañjali's system was ever practised in toto. The *Yogasūtra* appears to be a collection of yogic practices recorded in traditional works including the Upaniṣads and systematised by Patañjali and explained by Vyāsa. As such, the work has the defect of academic theories intermixing with and overcrowding the practical devices, in the manner the Pāli commentators had done with the Master's practical methods and devices found in the Pāli textual suttas of the *Tipiṭaka*.

The principal mudrās treated of in the works of Haṭha, Laya, and Rāja yogas are evidently separate and isolated devices of obtaining a state of samādhi, which can be only adequately evaluated and made available for practice by the standard of the Master's system of meditation. This subject of principal yogic practices with the Master's systematic standard would be gradually and systematically exposed and explained in the later phases of this research as the Supplementary Phases to the Buddha's system of meditation. What has been done and achieved so far is to be appreciated and evaluated by the success the reader, the novice, or even the high-minded savants might achieve with this little help offered in these few phases of the Master's comprehensive system.

XVI

The Master's Comprehensive System

Brahma-vihara or Calm and Extensive Emotive Meditation

PREVIOUS TO this, we have dealt with mystic paths leading to the heavenly regions, called Deva-yāniyo Maggo, and to Maggo (*Dīgha Nikāya* I. Kevaṭṭa-sutta 11). These mystic paths are presumably to be identified for meditative purposes with suṣumnā along the central canal of the spinal cord within the back-bone. These paths are said to be revealed through the practice of meditation. But there are other means also of finding this central canal open and operative for leading us along the route presumably to Brahma-loka.

Brahma-loka is regarded on all hands as the highest heaven. But none of us knows where it is. From most traditional authoritative works, it would appear that the Heavens including Brahma-loka are not the material regions. The path to these mystic regions is certainly conceived to lie through the suṣumnā or the central nervous canal within our back-bone. The theory of rebirth is not as easy to understand as we are often likely to think. It is the meditative experience that has truly confirmed the fact of rebirth. But this rebirth takes one of many types of physical bodies; the remembrance of past experiences is to all intents and purposes the sole evidence of our past existence.

However doubtful or sceptical we might be of the actuality of Brahma-loka, the path to this controversial region is surely within our reach; pious works, moral integrity, devotional perseverance, and meditative application are said to be the media that reveal this path at the time of decease, if not earlier. The easiest method of attaining this Brahma-loka was, however, the pre-Buddhist method of contemplation. The Buddha, Siddhārtha Gautama, never claimed that he was the real discoverer of this contemplation. He admitted that this sort of meditation was factually long in use before him. The authority for this evidence is doubtlessly he himself. Had he chosen to keep quiet about it, we would have surely insisted on the possibility of its discovery being through his own efforts.

This is purely a simple method of contemplation tinged with the emotion of friendship towards every being without any exception. This method of contemplation is technically known as 'Brahma-vihāra', or the meditative dwelling in the excellent expanse, as an inhabitant of Brahma-loka does. The method is however Buddhistic. This contemplation is of four kinds with reference to the specific sentiment spreading over the supports of meditation. These four kinds are—Mettā (maitri in Sanskrit, friendship), karuṇā (compassion), muditā (joy), upekkhā (Upekṣā in Sanskrit, indifference).

These four sentiments are also given as the preliminary (parikạrma) means of meditation in the *Yogasūtra* (I. 33) practically in a comparatively narrow application, and not in the Buddhist sentiment of universal application. Moreover, the restricted contemplation of each sentiment of these four bhāvanas would make the supports mix with each other in a confusion. Hence the two means are not the same. Or, probably the *Yogasūtra* means to teach only a restricted sentiment, whereas the Buddhist system indulges in a fulfledged meditation of universal application.

Mettā is the first kind of Brahma-vihāra and for general practice very suitable too. This would be organized somewhat like this, to quote very briefly:

> Recall anyone who might be your good friend; think over the sentiment you feel for him; the sentiment is to be felt as such and maintained for some time. Apply the sentiment to

> your other friends one by one, to your acquaintances one by one, to the people in general living in places, towns, cities, countries, continents, worlds, one by one, similarly to all beings living in worlds situated in every direction. Apply the sentiment to all these beings seen and unseen, who are near and far, who are big and small, without any exception. Wish: Let these beings be happy, with well-being and welfare!
>
> Firstly, generate the correct sentiment and the exact well-wishing with reference to your near and dear ones. Then apply the same sentiment to your circles gradually increasing and widening. Cease to speak in the mind. Try to cover the universal objects with your sentiment...

This is the contemplation of universal friendship or mettā (maitri in Sanskrit). This meditation has nothing more than the universal sentiment of friendship and good wishes for all without any exception. This mental silence produces gradually a state of samādhi in the mental field.

This Mettā is fully given in its original form in the *Khuddaka Nikāya* (Khuddaka-pāṭha 9th sutta). The commentary on this sutta is interesting and elucidatory of its traditonal meaning. The profit from the mettā is given in the same *Nikāya* (Itivuttaka Ekaka-nipāta 27). The experience of the Bodhisattva, our own Siddhārtha, is given in this very Nipāta (22. Mettā sutta) as follows:

> Well Monks! I remember...Having contemplated the Mettā-oriented mind for seven years, I became Mahā-Brahmā in the Brahma-vimāna for seven periods of cosmic creations and destructions.. thirty-six times I became Inda (Leader) of the Devas...hundreds of times I became King-emperor...

Abhidhammically one can read the section of Brahma-vihāra-kathā of the commentatory on the first book of the *Abhidhamma*. The traditional method of organizing this contemplation is found in the *Visuddhi-magga* (Chapter IX) with its Mahāṭikā or Paramattha-manjūṣā and Dīpikā. The study of this kind of Brahma-vihāra will clearly show the traditional method of contemplating the Brahma-vihāra with sentiment and imagination, but in mental silence. This sort of contemplation akin to the very nature of Brahmās is specifically Buddhistic. There are of course other ways of piety and religious discipline to be born as a Brahmā.

The question would here arise: 'Is there a subtle region anywhere that might correspond to the Brahma-loka?' It is not in any corner of this material cosmos; for, it cannot be material. It must survive the crisis of material destruction. When the Brahmaloka stays, according to scriptures, even at such a crisis as a samvaṭṭa (samvarta in Sanskrit) kappa (kalpa in Sanskrit), this Brahma-loka cannot naturally be material. Hence this mystic region must necessarily have been constituted of immaterial substance, or of rūpa-dhātu, as Buddhistic literature says.

From the *Samyutta Nikāya* (V. 49. Ayoguḷa sutta 22.), we learn that the Master had visited the Brahma-loka, not only with the psychic body, but also with the physical body (cātummahābhūtika kāya). This physical body was of course iddhi-oriented; hence, it must have been as good as the psychic body. There are many profits accruing out of this Mettā contemplation described in the relative text and commentary and the *Visuddhi-magga*.

We had intended and proposed to deal with this subject in a fuller and more practical manner; but now we see that we shall have to treat of this Brahma-vihāra satisfactorily only in the subsequent supplementary phase to this research. It will be recalled from our previous remark that the meditation in the Master's system is bifurcated into mundane and supra-mundane categories. Hence the Brahma-vihāra contemplation conducted in the mundane mental frame of an unliberated person is not the same as the one done in the supramundane frame of a liberated mind.

Our Prince, the Bodhisattva Gautama, had undertaken this contemplation many times in several of his former lives, but this did not lead him then to a knowledge or a state of arhatship, or a meditative state of cessation or nirodha. Both the categories of Brahma-vihāra are, therefore, worth learning, organizing, and accomplishing partially or fully.

Bodhisattva's Remembrance of His Earlier First Trance

Our Shākya Prince, Siddhārtha, is a historical person, the scion of the Shākya clan, which belonged to the illustrious race of Ikṣvāku (Okkāka in Pāli) of Kosala country. The geographically recognizable site of Śākyaland is definitely situated in the western Terai of Nepal. This Prince was born, bred and married in the same land within Nepal. From the inscriptional record of Aśoka the then Emperor of the Greater India set up in the same site, called Lumbini, we know that Aśoka came up on a pilgrimage there on the twentieth year of his coronation. He says in his record that the Buddha Śākya Muni was born there. From the Pāli text, we know that he lived upto the age of eighty.

The later commentaries in Pali disclose that Aśoka was crowned king two hundred and eighteen years after the demise of the Master (Samanta-pāssādikā, Tatiya-saṅgiti). This amounts to the chronolgical date of 238 years after the decease of the Master, when Aśoka paid the sacred visit to the site. Or, after 318 years of the birth of the Siddhārtha, Aśoka visited the sacred place. So our Prince is quite a historical person. It is an important event of his early life which we are going to describe here. The event was full of mystical significance, upon which the later development of his life turned so miraculously.

The occurrence of this event is vouchsafed by all the early sources worthy of note. And the event itself was recounted as an early incident by the Master himself at least on three separate occasions and to three separate individuals, as given in the following three suttas of the *Majjhima Nikāya*:

1. Mahā-Saccaka (I. 36)—This was in the Kūṭāgāraśālā of the Mahāvana (the great forest) in Vesāli of the Licchavi country. The talk was addressed to a great learned sophist, Saccaka, the son of Nigaṇṭha (wandering sophist).
2. Bodhi-rājakumāra (II. 35)—This occasion was in the Kokanada Palace of Prince Bodhirājakumāra in the Deer Park of Bhesakaḷāvana in Suṣumāragira of the Bhagga country. The listener was the Prince himself.
3. Saṅgārava (II. 50)—This was in the mango grove of

> Todeyya Brāhmaṇas in Cañcalikappa of the Kosala country. The debater was Saṅgārava mānava, Bharadvāja by Gotta, the brother-in-law of Dhanañjani Brāhmaṇi.

In the above three suttas of the *Majjhima Nikāya*, the Master relates his earlier autobiography. The story runs from his renunciation, through his long austerities, his remembrance of the earlier First Trance organized by him, and the Final Enlightenment, to the propagation of his Dhamma. We are, however, mostly concerned, for our specific purpose, with 'his remembrance of the earlier First Trance' organized by him, while he was still in household life. This important event was remembered by the Master in these few words:

> I verily remember (the event of having) seated beneath the cool shade of the Rose-apple tree, in the farm land of my father, the Shākya, and (having) dwelt, separate from desires, separate from morally evil dhammas, in the well-organized First Trance with Vitakka, with Vicāra, and with joy and happiness born of seclusion.

The organization of this stage of the form trance is of paramount importance for the Master's system of meditation, for its later development, and for us who want to follow in his footsteps in meditation and even in those of his liberating knowledge.

The concluding portion of this remembrance and his mystical intuition is the climax of this great event in the discovery of a natural path to salvation, liberation, freedom, or whatever suits the mind in trouble for a proper name. The concluding portions are: "Might this be the path for the Enlightenment?" (Siyā nu kho eso maggo Bodhāya?). "Then to me occurred the 'Satānusāri Vijñāna' (or Viññāna in Pāli, or the inner confirmation as)—This is the path for the Enlightenment!" (Eseva maggo Bodhāya!).

Had not this glimpse occurred to him then and there, and were it not confirmed automatically through his own inner mind, we would not have found before us the huge literature known as the Buddha's system of meditation. The slight aberration in his discernment might have given us quite a different picture of the whole meditative world, to say nothing of the specific liberation known as the state of Nibbāna.

The Prince, Siddhārtha, had one day successfully organized the natural type of form trance, under the Rose-apple tree in a certain farmland belonging to his father in the Shākyaland. This was near the city of Kapilavastu. This trance was the first, or all the four, according to one version, of the fundamental natural background of meditation. If so, why was it not developed to its perfection by the Prince then and there, which he did beneath the Bodhi tree many years later? This is a natural question for us to ask; but there is no answer to be had.

Even though we have no answer to our legitimate question, the text itself is too voluble to need any comment or explanation. The text of the three suttas tabulated above says (in brief):

> It thus appeared (then) to me: 'It is not easy to obtain that joy and happiness (born of meditation) by this extremely attenuated body. Why should not I then take gross food such as rice and pulse-curry (odana-kummāsa)?' So then I began to eat gross food...And then being strengthened in the body, I organized and obtained..."

With the lead obtained by this first trance, the second, the third, the fourth trance, and the three successive knowledges were automatically obtained by our Bodhisattva. And he fully realized that he had bacome an arhat, the liberated one, the Enlightened One, Tathāgata. Now he has nothing to do. What was to be done had been done. There is nothing left undone. The initial lead was however the earlier experience of the Form Trance done by himself before. This appears to be the key to his later development of all the powers known to us through Buddhistic literature under different vehicles and schools of thought and discipline.

Interlude of Mysterious Mara

The introduction of Māra in Buddhism is in a way enigmatic. For, we do not feel his need anywhere in the dhammic texture of Buddhistic system of meditation, or insight, or discipline, or philosophy. The Bodhisattva does not seem to have contracted his association in any recorded life-story of his. Why should he have invented the scare of this enigmatic personality in his system at all? This sort of question would certainly arise in our minds, as such questions disturbed the mind of the then intelligentsia as these doubts do us at present. The Master himself seems to have admitted such an unwanted intruder in his sphere of thought.

We have already shown above in the Brahma-nimantanika sutta (*Majjhima* I. 49) how Māra had followed the Master to the Brahmaloka unseen by others and tried to dissuade him from correcting the erroneous concept of the powerful Baka-Brahmā. He was recognized as Māra by the Master alone; none of the Brahmaloka inhabitants however seem to have noticed him, nor anyone appears to be uneasy with his unseen presence in the heavenly assembly. But we cannot deny, on the Master's authority, that the mysterious Māra was there. This is the positive evidence of the existence of this mysterious personality, even though the heavenly councillors did not see him, nor were they eager to see him. These councillors perchance thought that the Master was talking to some imaginary person in the empty space. This is not strange, inasmuch as the Master's vanishing feat in that assembly was heartily appreciated and praised by the members of the Brahmāic assembly, but no mention was made of the unseen presence of Māra.

Māra is, however, seemingly as solid, gross, subtle, and full of human dispositions as any human beings. The next sutta of the *Majjhima Nikāya* (Māra-tajjanīya I. 50) gives a different picture of our mysterious friend. It is the elder Mahā-moggallāna, one of the two principal disciples of the Master, who records his talk with a certain Māra. In this sutta, the elder tries to terrify Māra by recounting before him (Māra) the very remote past account of his (the elder's) thereby and by persuading the Māra to desist from harassing the Master.

This elder monk, Mahāmoggallāna, had been once in the remote past a Māra deity. He had a bitter experience of harassing a former Buddha's disciple out of evil curiosity about the meditative depth of Arahats. The elder tried to terrify the present

Māra with the account of his own past calamity. The account may be factual or allegorical.

Mahā-moggallāna was then dwelling in the Deer Park of Bhesakaḷā-vana forest in Susumāragira of the Bhagga country. The story runs like this:

> One day the elder felt his belly heavy . . . He discerned the evil Māra inside his belly. The elder reviled the Māra and asked him to come out. He lingered and wanted to ascertain whether the elder really saw him. The elder spoke out what the Māra was thinking . . . the Māra came out of the elder's belly and stood up against the outside door. There also the Māra was seen by the elder . . .

From the preceding sutta also, we come to know that it is difficult to detect the apparition of Māra, when he chooses to remain hidden on some occasions. The Māra had obviously doubts about the yogic discernment of the elder who was reputed to be the topmost iddhimā (possessor of yogic powers) among the disciples of the Master.

When the elder found the Māra give in about the supernormal sight of his own, he began to relate the sorrowful account of his very old experience of the confrontation with the principal disciple of the former Buddha, Lord Kakusandho; this Buddha was the first of the four Buddhas born in this Bhadda-Kappa (Bhadra-Kalpa in Sanskrit); the fourth was Gautama Buddha, our Shākya Prince.

The Elder, Mahāmoggallāna, related to our mysterious friend that he himself (the elder) had been a Māra then. The name of that Māra was Dūsi; he had a sister, whose name was Kāḷi. This Māra of the present time was the son of Kāḷi, the then sister of the elder, he said. It is to be noticed here that the period of time said to have elapsed between one Buddha and another immediately preceding or following the one is numerically enormous in years.

Dūsi Māra, out of his inquisitiveness caused great harassment to Lord Kakusandho through the people, who were sometimes denouncing the Buddha and the Saṅgha, sometimes praising them. Unfortunately for Dūsi Māra, he caused one street boy to lift a stone and throw it at the head of Vidhura, the principal disciple of the Lord. The monk's head opened and blood flowed through the gashing wound, but he followed the Lord as he was doing in the alms begging round of the Master.

> Nay, this Dūsi Māra did not know the limit! spoke out the Lord, when he turned round back to see what had happened and saw the bleeding monk. It is said that the Buddhas do not turn the head only, but the whole body, if they have to look back; this is called 'Nāga-apalokita' or looking like an elephant backward. It so happened that the instant the Lord looked thus back, the elder said, Dūsi Māra lapsed from his position and was born in the great hell called 'Mahā-niraya'.

These two suttas of the *Majjhima Nikāya* (L. 49-50) show that the personality of 'Māra' is definitely separate from the person who might be tentatively identified with the Māra. There are many suttas in which the Māra is represented as a real person. It is enigmatic that this powerful spiritual personality should put itself in definite opposition to the Buddha's conception of Liberation and the ways leading to this Liberation. This is really strange.

In the Sutta Nipāta (III. Padhāna-sutta 2), we find that Namuci (Māra) had come, according to the Bodhisattva himself, to dissuade the Bodhisattva from the Padhāna, that is, the austerities for the discovery of the path that might lead one to Liberation. This was on the bank of the river Nerañjarā. Herein we find important information that the Māra had followed the Blessed One (Bhagavān), step by step, for seven years. But the Māra had found no weakness in the Bodhisattva's spiritual morality.

The *Samyutta Nikāya* (Māra-samyutta IV. 1 to 25 suttas and Bhikkhuni-samyutta V. 1 to 10 suttas) would like us to believe that the Māra should be regarded as a real heavenly being, but terribly upset on account of the growing popularity and success of the Buddha's meditative practice and philosophical insight. These suttas show that the mysterious being was not merely a mental figment; but a real personality was manifest in his emotions and activities.

In the sutta (25, Māra-dhītu) concerning the daughters of Māra, Tanhā, Arati, and Ragā (or Rāga), we find the naive girls creating a hundred girls, each of different age, state, and physique, in order to seduce the Buddha. Their endeavours were of course fruitless, but their activities were surely life-like and lively. To all appearances, they could not have been merely the mental deliberations or mental images of the Bodhisattva or the Buddha. Moreover, the Master has referred to the three girls by their names in connection with the offering of Magaṇḍiya's daughter to the Buddha by their parents (Sutta-nipāta—IV. Magaṇḍiya sutta 9). And the event occurred after the Bodhisattva's attainment of Enlightenment.

The Māra's great and pathetic concern for the sort of suicidal effort of the elder Godhika (23: Godhika-sutta ibid.) and earnest entreaties before the Master for his (Master's) intervention amply show the emotional and human characteristic. But there are a few important suttas, wherein the Māra is philosophically defined and identified with the ego in its gross, subtle, and causal form, as in the following suttas:

The elder Rādhā asked the following questions to the Master in Sāvatthi . . . : "Rādhā asked: 'Māra, Māra is often heard, Bhante!' By how much is Māra to be understood?" To this general question, the Master replied: "Look at the matter (rūpa) as Māra; look at the feeling (vedanā) as Māra; look at the perception as Māra; look at the volition as Māra; look at the consciousness as Māra." Thus the Master explained to the elder Rādhā that each of the five Khandhas (material and mental groups) is to be understood as Māra, the killer. (*Samyutta Nikāya*, Rādhā-samyutta, 23. 1. 11. 35-45). The purpose of such suttas is presumably to impress the questioner with the general import of the Māra, the killer; this sort of teaching does not probably mean to negate the very personality of Māra, so widely found in the suttas.

The appearance of this mysterious element, known as Māra, is characteristic to Buddhism. The first appearance of this element is reported just at midnight about the gate of Kapilavastu on the eve of the great renunciation of the Bodhisattva, when the Shākya Prince, Siddhārtha, was twenty-nine years of age, or fifty-one years before his decease, or Mahā-Parinirvāṇa.

This is given in the Nidāna-kathā of the Jātaka-commentary. So this is a commentatorial report. The reliable textual report is however patently found in the Padhāna sutta of the Sutta-nipāta (III. 2) concerning this element as Namuci trying to dissuade the Bodhisattva from the austerities.

This Padhāna sutta gives us a short account of the Māra following the Bodhisattva closely for seven years during and after the period of his six years' austerities. There are twenty-five stanzas in it. The names of the Māra are given as: 'Namuci, Māra, Pamatta-bandhu, Pāpima, Dhajini, Yakkho.' It is to be noticed that the names are all descriptive. The popular name is, however, Māra; it would appear that this name bears an orthographical resemblance to Smara—a word in Sanskrit meaning 'God of Love;' its equivalents are Madana, Manmatha, Māra, Pradyumna, Mīnaketana, Kandarpa, Anaṅga, Kāma, Pancaśara, Smara . . . Manasija, . . . Makaradhvaja, Ātmabhū (*Amarakośa* I. 25-26).

The comparison of these equivalent words in Pāli and Sanskrit would apparently show that the word 'Māra' is common to both the languages. But the sense and import of these two words are wide apart in their denotation. In Sanskrit, Smara is an inferior deity of the lower Heaven, whereas Māra is the highest deity of the highest Heaven. Were it not that he is condemned severely for his evil tendency to controlling everyone in all the cosmic worlds, he would have been revered not far below the divine Brahma, the ideal God of the Vedic world.

The Māra we meet on the eve of the Bodhisattva's Enlightenment under the Bodhi tree is also referred to in the Padhāna sutta (38th stanza). This event of Māra confronting the Bodhisattva on the eve of his Enlightenment has been elaborately and imaginatively described in the Jātaka Nidāna-kathā and poetically depicted in the *Buddha-carita* (13th canto 1-73 stanzas). The rational approach has probably been shown in the *Lalitavistara* (Chapter XXI) that the Bodhisattva himself informed the Māra of this approaching event as a challenge; and it was also for the motive that, if he were vanquished in that struggle, none of the higher beings of any Heaven would ever dare to oppose him (the Buddha).

The said Padhāna sutta (42-45 stanzas) declares that the

Māra followed the Buddha closely for one more year after his Enlightenment in search of his weakness in spiritual life. But many suttas connected with the Māra show that he followed the Blessed One (Bhagavān), off and on, more or less closely, for forty-five years till the last year of the Master. Hence it is clear that the Buddhas have to confront this opposing and powerful element in Māra. This is not merely the mental deliberation, desire, evil disposition, and egocentric remnant of human nature and persisting personality of the Buddha's alone. But there is something inherent of the mystic element here. It is not yet fully realized and explored; it is still serious research.

Formation of Gradual Trances

Meditation has been variously defined as 'the cessation of mental activities' (*Yogasūtra* I. 2 sūtra), 'the concentration of morally good mental moments' (*Visuddhimagga* III. 1 Para), 'culture of memory without attachment' (Sati-Patthāna, in the Buddha's system of meditation), and so on. The natural state of meditation would naturally be the pure state of memory fully awake, alert, watchful, unattached, and constantly conscious of what is obtaining, from moment to moment, in the mental field of perception, conception, imagination, remembrance, and mental concomitants. This sort of awareness is certainly very difficult; but this is not impossible of attainment. The Master said:

> Then, Ānanda! take this also as the astonishing and wonderful Dhamma of Tathāgata (the Buddha): Here, Ānanda! the feeling of Tathāgata is instantly known as soon as it arises, as it stays, and as it disappears; the perception of Tathāgata is instantly known as soon as it arises, as it stays, and as it disappears; ... mental deliberation (Vitakka) (*Majjhima Nikāya* III. 23.).

This is patently conducive to the absolute state of Liberation so frequently adumbrated in the Master's precept, pronouncement and declared doctrine.

This gradual series of form and formless trances is naturally graduated, so to say, as we have seen so far in this research;

this sort of sequential order in these trances was found to be obtaining in them only after they were discovered by our Shākya Prince, Siddhārtha, Gautama Buddha. How was it effected? This question has been already discussed at some length previously on the topic of the 'Remembrance of the Earlier First Trance' by the Bodhisattva. The straight answer to this difficult question would be something like this: "The Bodhisattva had accumulated an enormous heap of meritorious deeds in the past. Hence the Trance dawned upon his mind."

The merit-complex ideology is inevitable in solving such questions of universal importance. As otherwise we would have had to bring in a chance occurrence, which would be likewise unacceptable to religious and rational thinkers. At any rate, it was the first form trance organized and dwelt in by the Shākya Prince, Siddhārtha, that had already initiated our prince in the mystic way of life that did not let him stay away from the culminating destination of this unique trance. This is a simple mystic interpretation, while other interpretations might be advanced from other points of view.

We have already dealt with the full details of this first form trance, together with its methods of organization and other particulars of modus operandi in its previous phases. The culture of memory as described in the explanation of the four observations (Sati-paṭṭhāna) ensures the steady maintenance of the smooth flow of consciousness. This flow of consciousness is purified through the process of the disagreeable contemplation of bodily ingradients and that of the corpses in the different stages of decomposition and disintegration. In this type of meditation, the mind is to be kept entirely silent: no mental speech is to be made.

This silent flow of pure consciousness separates itself from the external supports of our perception. We experience visual perception only. If this state of meditation is maintained constantly for a period of 10 to 15 minutes, the flow or the state of meditation becomes, like the Rūpa Dhātu, that is, clear, light, perceptual, and separate from the material background of the external supports of matter.

Had not the Master taken this meditative lead patiently for a pretty long time and then obtained the successive higher stages of trance or samādhi, we might have never known that there existed or exists a natural state of samādhi in mental perception, which attains deeper and deeper layers of mental consciousness till it reaches, so to say, the very substratum or the pinnacle of mental consciousness. This automatic sequence of meditation has been fully utilized in the meditative system of the Master's teaching, as is evident in the oft-repeated expressions of 'anupubba-vihāra' or the gradual dwelling in successive samādhis.

This last expression, as described in the following text and the relative commentary, means the organization of the following trances successively, in the same order as the Shākya Prince, Siddhārtha, had discovered and organized till he susceeded in attaining the cessation of consciousness and feeling altogether for a long period sufficient to evolve the deliberative path of arhatship. The entire path traversed from the first trance, through the second to the fourth and then fifth to the eighth, to the cessation of consciousness and feeling, practically presents a graduated and natural escalation of the same mental wakefulness, consciousness, alert memory, and aloofness, as in the very first trance.

The well known chain of cause and effect, or the dependent origination consisting of twelve links from ignorance to death, is probably the greatest evidence of the Master's philosophic discernment in his own system discovered, examined, verified and revealed wholly through his own meditative effort. As a matter of fact, if the prince had deliberated over his ideological conception alone estranged apart natural graduation, we could have never been successful as a World Teacher of sentient beings both human and divine.

This system, which is natural, spiritually rational, gradually escalating, and automatically leading one to the meditative state of Liberation is nowhere to be found in the spiritual field excepting in this 'Anupubba-vihāra' series of pure and aloof meditation. This system is described in the following suttas:

1. *Dighanikāya*—Saṅgīti sutta (Nava Anupubba-vihāra). (III; 10)

2. Do. —Dasuttara sutta (Nava Anupubba-vihāra). (ib. 11)
3. Do. —Poṭṭhapada sutta (Anupubba-abhisannā-nirodha Sampajāna-sampatti). (1. 9)
4. *Aṅguttara Nikāya* —(IX. 4. 1 and 2 suttas)
5. *Samyutta Nikāya* —Rahogata sutta, Ānanda sutta, Sambahula sutta, ... all in Vedanā samyutta (36)—11, 15, 17 ... Anupubba-Sañkhāra-Nirodho

In a short while, the Master found the gradual and natural trances, generally and also specifically, which are first four form trances, and then last four formless trances, and ultimately the ninth one 'cessation of consciouness and feeling'. These are nine gradual automatic trances. Since these systematic trances or samādhis are worth a close and comparative study for adoption for all, it is proposed to include the much elaborate particulars in a supplementary phase to this research in future.

Herein we may ask a question:

The gradual trances are said to lead one to the ultimate state of Nibbāna or Liberation. Supposing one practises this gradual course and achieves the desired objective in this very life, then will it be necessary for him to organize this course and dwell therein even after the attainment of the ultimate objective? In other words, is there a supramundane course of these gradual trances to be dwelt in after one should have crossed the mundane line and arrived at the supramundane region? This sort of question can be put in each and every system of meditative philosophy and discipline.

Theoretically speaking, a liberated person has crossed borderline bondage, and must be free to feel so and act according to the dictates of his own conscience. It is strictly here in such a hypothetical situation that the Master's system of meditation differs from the likely independent attitude to be posed in any other philosophies. We have, before us, the behaviour and conduct of many monks and nuns who had declared that they had realized the arhatship. To all appearances, they lived outwardly as before.

In the rules of the Vinaya, there does not seem to have been any provisions separate for the two categories of noble (ariya) disciples. The habitual conduct under the strict discipline of the Master should have certainly borne the disciples with ease and moral comfort on both sides of the line, mudane and supramundane. So it goes without saying that there are two broad categories of mental conduct, organization for trances, and deliberative thinking.

Emergence of Supernormal Remembrance

We know that the Bodhisattva came to remember a good many number of his past lives. How did he do it? We do not remember any one of our past lives, specially because we do not believe earnestly in such a fantasy. Our present-day scientific knowledgs does not let us entertain such a fancy for our previous life. We have been anyhow born and come into such an environment, so our thoughts are formed by some unpredictable biological chance. This sort of preconception would not certainly be congenial to producing anything like the remembrance of our past experience, even if we might have had a number of past lives previous to this present one.

Our Shākya Prince, Siddhārtha, on the other hand, had probably a strong preconception of rebirth-oriented ideology. Consequently it is textually recorded in many relative suttas that, as soon as he found his memory purified and his disinterestedness established in the fourth stage of trance, he turned his attention to the knowledge of the remembrance of his past lives. The instant he turned his attention towards 'Pubbe-Nivāsa-Anussatiñāṇāya', the panoramic view of his past lives became visible to his mind's eye. The commentary also says that the great persons, such as the merited Bodhisattvas, have nothing to organize for or as preliminaries (parikammas); as soon as they turn their attention thereto, many a past life comes to their remembrance. It should be noticed that the yogic mind purified and widened would grasp the very source and the key of mental power. The power thus awakened would certainly grasp the huge temporal dimension of events touching the past lives of the yogin.

In this manner, the review of one's past lives becomes quicker and deeper; for the sight is swifter than the act of remembering events in words. The Bodhisattvas' merits are proverbially so enormous that their mental field would surpass our imagination in temporal extension. Hence it is no wonder that our Bodhisattva could remember such a huge number of his past lives as described in the relavant texts. This psychic feat of remembering the past lives is also found in saints and sages other than Buddhistic ones.

Was it necessary for our Bodhisattva to remember his past lives? Perhaps it was not necessary for his achieving Liberation beyond the mundane sorrows and suffering. For, we know that there were many monks and perhaps nuns too, who had secured the title of 'Sukkha Vipassaka' meaning 'a liberated person without the attainment of a higher samādhi'. Now, if a monk without a samādhi can become an arhat, then he did not surely organize a samādhi for the remembrance of his or others' past lives.

But our Bodhisattva remembered an innumerable number of his former lives, and also that of other persons. This direct and vivid remembrance of personal lives must have made him fully alive to human sorrows and sufferings. The repetition of these painful experiences in interminable cycles should have still more aggravated his sense of woe. So we have little cause for grieving, because we do not remember our lives lived in the past.

This topic is full of interesting experiences of sages, saints, and even laymen and laywomen. Moreover, the survival of human beings themselves after their physical death is worth investigating. The remembrance of one's own past lives is so commonly found in the scriptures of the Oriental religion and philosophy that it is almost impossible to disbelieve such an openly held and accepted doctrine as 'Pūrva Janman' in Sanskrit and 'Pubbe Nivāsa' in Pāli, both the technical terms meaning 'former birth' and 'former dwelling', respectively.

The real evidence of such a former existence, although there are several arguments advanced in its support, would be the remembrance of our own former lives or existences, if there had been any; for, the remembrance of such former lives by others would not fully convince us of the fact. There are of course devices of remembering such past lives as well as a few lives to come. In this respect, the experience of the Master and the direct devices taught by him are the possible means we have at present.

The method of the *Yogasūtra* (III. 11th sūtra) is the concentration through samyama, or the joint device of the three constituents of samādhi, or substantially the device of channelized samādhi, at our inner dormant mental disposition and impression. This method appears to be rationally understandable; but, practically considered, it is nothing more than that of a channelized samādhi. Compared to this method, the device of the Master is direct, simple, and seemingly practical.

Attainment of Supernnormal Sight

The gradual trances organized and maintained by our Bodhisattva under the Bodhi tree had purified the disposition of his mental balance and memory (upekkhā-sati-pārisuddhi). This is the fourth stage of the form trance (rūpajjhāna), called pādakajjhāna or the foundation trance. The supernormal powers are all organized from this very foundation. This is nothing more than a collected and channelizable mind of our own. Hence the mind, if exercised and trained as described in the Master's system of meditation, becomes truly competent to perform yogic wonders we are little aware of at present.

Well, from this base of the foundation trance, our Bodhisattva had turned his attention at first, as we have already learnt in the preceding (XIX) topic, towards the remembrance of his own past lives (pubbe-nivāsa). After this personal experience, it was but natural for him to direct his attention towards the fate of others. This naturally gave him a ready access to what is known as 'cutūpapāta ñāṇa' or in short as 'dibba-cakkhu ñāṇa' meaning the knowledge of 'death and birth' and 'divine eye', respectively.

Our Bodhisattva appears to have developed this capacity easily naturally, and as an automatic sequence to the preceding knowledge. This knowledge brought before his eye or sight, the whole of the mystic world including physical phenomena. It is to be noticed that this yogic power or knowledge is probably wider and deeper than the previous knowledge (remembrance). With this knowledge perhaps the Master would adjust his preachings in the then audience hall to the exact requirement of the would-be converts. This was the secret of the Master's great success in the mass conversion of the then intelligentsia and the general public.

The state of affairs of the world of human destiny as revealed before his divine sight coupled with the remembrances of his own past lives filled him with great woe and compassion. He vividly saw and realized the undeniable verity of sorrows and sufferings. This was the real key to his invariable insistence on the reality of sorrows and sufferings in his later teachings and preachings. This noble truth discovered by him de novo saved his system from philosophical flights of imagination.

These two supernormal powers or knowledges were and are seemingly harmless powers, which appear to have been possessed by many of the monks and nuns and even laymen and laywomen belonging to the Master's Order of Adherents. Hence we can smoothly imagine and opine that these powers might be even now learnt from his authentic works and practised. The first and foremost requirement is our own disposition of supposing that this feat is not beyond our present competence of attaining it. As otherwise, we do not see any reason why the intelligentsia of the then world should be held or regarded as more gifted, capable, and worthier than us in this scientifically advanced period of human civilization.

Realization of Universal Sorrows and Sufferings

We might easily overlook or even ignore the first noble truth of Dukkha, so thoroughly explained by the Master himself again and again. It is possible that we fail to look, with the eyes of the Master, at this most ordinary-looking event met with by us at each and every step we take in this material world. If this topic had been quite ordinary like other things of the world, the Master would not have given it a highly respected name such as the 'Dukkha Ariya Sacca', or the noble truth of pain. Amidst serious debates and discussions, he was found to bring in this topic as his real philosophy. This cannot bo merely his ruse for diverting the subject indifferently.

The two preceding subjects of 'remembrance of past lives' and 'divine eye' discussed in the manner given previously must have naturally led the Bodhisattva to the undeniable verity or reality of human woes and worries, sorrows and sufferings, pain and pangs, terrors and tortures, so vividly depicted in many suttas. He must have perfectly realized that the hard fact of pain, sorrows and sufferings is an undeniable verity, no matter what position is adopted with regard to spiritual matters whatsoever. It is evident in the course of debates and discussion, discourses and preachings, and questions and answers, when amidst the climax of the sutta, the Master comes down to the hard fact of this very subject.

Although most of the Oriental philosophies start the system with the presence of human suffering, we do not find such a persistent adherence to it in them as we do in the Master's system. We might even wonder at times as to why he is taking such pains to explain this topic, which appears to us quite common. Philosophically considered, the emphatic mention of 'pain' would have been enough without the full explanation of each item of it. The Master has chosen the latter way and he must have done so for a definite purpose profitable to us. This is truly so.

For, the Shākya Prince, Siddhārtha, himself had been driven to the 'quest of what is the good' (kin-kusala-gavesanā) by his fear and terror of human misery and destiny aroused to a high degree by the mystic phenomena of so-called four signs. In his meditative system, we find the unique contemplation of death, 'maraṇa-anussati', to be undertaken in order to arouse the fear and terror of the mundane inevitable pain and pangs of life. The nine items of a human corpse in decomposition and disintegration for contemplation (nava sīvathikā) point to the same verity.

Moreover, the strictly philosophical deliberation may disclose that, wherever there occurred any painful feeling by whosoever, there somebody would have to be present. In other words, supposing, somebody dies; after death, if there appears the inward feeling that resembled the original one felt anywhere after death, the body will also have to be felt there necessarily; no matter whether the dying person believed or did not believe in revival or rebirth after death.

Detection of the Cause or Arising of Sorrows and Sufferings

We have already seen how it was that the Bodhisattva discovered the human pain, sorrows, and sufferings out of his vivid realization of the two supernormal knowledges, namely, 'remembrance of past existences' and 'divine eye'. It is plain that the cause of pain, sorrows and sufferings must have been difficult to be detected by the Bodhisattva. How did he do it? We might imagine that he arrived at the tentative cause, taṇhā through deliberation alone. This may not convince us so easily.

The Master was in search of a natural method; he had truly and correctly discovered something very reliable for organizing, maintaining, and then channelling the resulting samādhi into a desired field of yoga and material operation. So the supposition of mental deliberation for the detection of the cause by the Master is unlikely. The Master had found the meditative method very effective in the operation of yogic knowledge and other phenomena. It is therefore very probable that the Bodhisattva may have liked to test the same method for detecting the cause of these sorrows and sufferings too.

The relevant text also indirectly points to the same fact, as is evident from the particular portion given below:

> Thus verily in the collected mind purified . . . firmly established, I (the Bodhisattva) directly applied the mind to the knowledge of the destruction of Āsava (tenacious impediment). Then I truly knew, as it should be (yathā-bhūta), that it was Dukkha; that it was Dukkha-samudaya (the cause or the arising of Dukkha); that it was Dukkha-nirodha (the cessation of Dukkha); that it was Dukkha-nirodha-gāmini Paṭipadā (the path leading to the cessation): that it was (ime, these were) Āsava . . . Āsava-samudaya . . . Āsava-nirodha . . . Āsava-nirodha-gāmini-Paṭipadā . . . (*Majjhima-nikāya* I. 4th sutta; I. 36th sutta; II. 35th; II. 50th.)

The commentary on the above suttas gives us interesting information and a clear understanding as follows:

> Since Mahāsattvas (Mahasattas in Pāli, Bodhisattvas) having already performed the (ten) perfections do not need practice for any Parikamma (preliminary sādhana). Hence they, the instant they directly apply the mind (to the knowledge), remember the diverse past lives; (they) see the (appearing and disappearing) beings forthwith. (These are the two supernormal knowledges.) The third knowledge (vijjā) should be known as the mind in the fourth trance, that is the foundation trance for (obtaining) the insight (vipassanā) into Liberation.

Evidently this sort of knowledge cannot arise through deliberation alone, but may come only through meditative discernment. Hence the Bodhisattva watched and watched the phenomena of pain, sorrows, and sufferings till he discerned the underlying tenacious clinging (taṇhā in Pāli; triṣṇā in Sanskrit) as the cause or the invariable preceding condition of all these pain, sorrows and sufferings.

The Interminating Cycle of Dependent Origination

The first word of the Buddha (Buddha-vacana) is, according to the Jātaka Nidāna-kathā, the expressive verse found therein and also in the *Dhammapada* (No. 153-154; Jarā-vagga 8-9 stanza). But the first word of the Buddha, according to the Vinaya, Mahāvagga, is the expressive verse, supported in the commentary of the *Abhidhamma*, Dhamma-saṅgaṇi, as well. It is difficult to say which verse is really the first of the two in point of the pronouncement by the Master. The former verse is apparently simple, personal and realistic; whereas the latter verse is superb, universal, and rationalistic. Both these verses, however, contain a word indicative of and referential to the chain of cause and effect or the cycle of dependent origination.

The philosophy of Buddhistic Dhammas numbering eighty-four thousand dhamma-khandhas or the items of dhammas is contained in the Paṭicca-samuppāda, or the chain of twelve links. This chain covers the whole of the cosmic laws of cause and effect; the difficulty of linking the connection of the two adjacent links to each other has given rise to different interpretations of this cycle in modern times. It is apparently doubtful whether our version of this chain or cycle would be acceptables to the savants. But the meditationists are sure to seek a simple and comprehensive way of understanding and interpreting this cosmic law of the appearance and disappearance of all the phenomena, mental and material, psychic and physical, human and divine.

The commentary of the first book of the *Abhidhamma* the Aṭṭhasālini, understands that the omniscience of the Buddha was the fruit of the perfect investigation (sammasana) of the Mahā-Pakarana of the *Abhidhamma*, or Paṭṭhāna, known as Samanta-paṭṭhāṇa, containing twenty-four broad categories for the classification of all the said dhammas or physical and psychic phenomena. In Buddhism, the four noble truths are fundamental; everything can be explained under these four classifications. But the cycle of dependent origination (Paṭicca-samuppāda) with twelve links of cause and effect is regarded as highly significant philosophically.

The cycle of dependent origination is thought sufficiently competent presumably to explain everything originating dependent upon something previously existing as the cause. This causal relation was, however, rationally clarified by the exhaustive treatment of each item in the manner of the Great paṭṭhāna as given in these twenty-four categories, viz., Hetu, Ārammaṇa, Adhipati, . . . Atthi, Natthi, Vigata Paccayas (factors). The latter categories, though getting more and more intricate as they try to categorize each dhamma of the specific groups in the *Abhidhamma*, are quite normal and necessarily important apparently in order to understand the operation of each and every phenomenon of our experience in the environment of the cosmic world or worlds.

The former chain of causal sequences with their ensuing effects, known as Paṭicca-samuppāda or dependent origination, is, however, limited to the explanation of the cycle of an individual life in its interminating sequence. Apparently looking complicated, the examination of our life with both these methods is more rational and rewarding in the long run. This is also simpler.

The chain of cause and effect, or the cycle of dependent origination (Paṭicca-samuppāda), consists of twelve links, viz., Avijjā, Saṅkhāra; Viññāṇa, Nāma-rūpa, Ṣaḍāyatana, Phassa, Vedanā; Tanhā, Upādāna, Bhava; Jāti, Jarā-Maraṇa. These are the twelve links or dependent originations; from ignorance (avijjā) through volition (saṅkhāra), experience (viññāṇa to vedanā), defilement (taṇhā to bhava), ultimately to painful experience (jāti and jarā-maraṇa). This chain or the cycle is ordinarily interminating by itself; from ignorance through experience to death, the human beings have been turning round exactly as our Gautama Buddha uttered the first verse immediately after his Enlightemment as below:

> Many a round of births have I run unremitting,
>   While searching for the creator of this body (Gaha·Kāra);
> Again and again I experienced only pain and suffering;
>   Now you are seen, Oh Creator of the body!
> No more you shall create this house;
>   For all your rafters are broken;
> And the ridge-pole lies shattered;
>   The mind has now attained disintegration;
> Hence the craving is spent up.
>
> (*Dhammapada*, Gāthā No. 153-4)

This journey of us all, from eternity to none-knows-where-to is depicted philosophically in the above chain or cycle. By the by, the Ṭikā or the sub-commentary of Dhammapāla on the relevant context of the *Visuddhimagga* mentions several important doctrines worth mentioning here. These are:

This Paṭicca-samuppāda is the middle war (Majjhimā Paṭipadā) discarding both the extremes. These extremes are:

1. The theory of eternality (Sassata-vāda)—as the soul (or self, or I the ego, Attā, Ātman in Sanskrit) is eternal; the body and the world are eternal; doctrines like these concepts are Sassata-vāda. This is one extreme.
2. The theory of non-rationalism (Ahetu-vāda)—as there is no reason and no cause for the defilement of human beings. Doctrines like these ideas are Ahetu-vāda.
3. The theory of diverted reason (Visama-hetu-vāda)—as the body and the world are continuing due to Prakriti Anu-Kāla (Primordial nature, atom, time, etc.). These

references point to the philosophies of Sāṅkhya (Prakriti), Vaiśeṣika (Anu), etc. These theories are not pernicious as the theories of the above Ahetu-vāda.

4. The theory of the Creator and Controller (Vasavatti-vāda)—as the theories of God (Issara), Puruṣa (the Conscious Principle in Sāṅkhya), Pajāpati (Prajāpati in Sanskrit, Brahmā who is the creating deity in Hindu scriptures).

All the above theories are not acceptable to Buddhism. These are at one extreme. The other extreme unpalatable to Buddhism is the Uccheda-vāda or Annihilation, or the concept of total materialism (Cārvāka).

The main purpose of the exposition of this chain of cause and effect, or the cycle of dependent origination, is to explain the workings and manifestations of each and every phenomenon of mind, matter, and the cosmic and spiritual worlds with respect to the mind and body of human beings.

Now we come to deliberate on the method of the Bodhisattva that he adopted in investigating and thereby discerning the likes of this interminating chain or cycle. It was surely not the deliberation through mental speaking or logical operation. For, the Bodhisattva himself would not have relied on the findings arrived at through such uncertain means. As in the case of the four form trances, the remembrance of the past lives, the visual review of the destiny of other peoples, the discernment of pain, sorrows, and sufferings, and their cause, he would have certainly employed the same method by force of habit, by previous conviction, and by stabilized meditative intuition. And he employed it.

The lengthy discourse of Mahā-nidāna sutta (*Digha* II. 2nd sutta) indirectly shows the Bodhisattva had utilized the meditative observation in detecting the cause and effect links of these phenomena. For instance, let us watch this body jāti and its development) intently for a time. Let us move in time, a little backward and forward in time. We would see intuitively jāti (birth) behind and death (maraṇa) forward. Now the last link is: "jāti-paccayā jarā-maraṇa", or 'due to birth there follows old age and death'.

The application of the twenty-four conditions (Paccayas) to these twelve links (Nidānas) narrows down to a point of these factors for our easy discernment. All these paraphernalia are, however, not necessary for any stage of meditation, supernormal knowledge, and the development of supernormal powers. It is only for the knowledge of one's own and others' Liberation or arhatship that this chain and cycle would have to be thoroughly investigated.

The Breaking of the Cycle-Links

We have already discussed at some length the topic of the chain of cause and effect, or the cycle of dependent origination (paṭicca-samuppāda). As the knowledge of Dukkha (pain) is linked with its underlying cause (samudaya), so the knowledge of this cause is amplified in the chain or cycle we had previously discussed. Now the knowledge of the cause of Dukkha is employed in eradicating it; so that by eradicating the cause, its effect, the Dukkha itself, would be eradicated. This would be our theoretical position. It would need an authentic verification whether or not this could be the real state of affairs. The Master's system has vouchsafed that this is the reality. And we have no reason to doubt his experience and assertion.

This is one of the reasons why we need a reliably efficient system of meditation to follow, which must be replete with the actual experiences of the preceptor, besides a graduated course of practical devices. This we find amply and doubtlessly in the Buddha's system of meditation. We might reflect here if we are really in need of liberation, freedom, or salvation at all. This in Buddhism means the material vanishing of everything that we have, possess, enjoy, expect and, in short, depend upon. This is surely not the possession of our riches in abundance, and at the same time, the full-fledged realization of Liberation, the negation of all these riches with their implications.

What has been said above in connection with the Liberation is true in almost all the systems of the Orient dealing seriously with the topic of freedom from sorrows and sufferings. There are, of course, some systems, which speak of bliss in this sort of freedom. But it is to be marked that the so-called bliss in Liberation is not the enjoyment of bodily pleasure, or that of sense-pleasure or that of mental pleasure, or any enjoyable state derived through the contact of any faculty—gross, subtle or causal. Thus we see that so-called bliss is merely an allurement for us to strive for spiritual salvation.

Serious philosophers speak of Liberation as the permanent absence of pain, sorrows and sufferings. This absence of pain is often spoken of as bliss, which is not taken as the presence of something blissful. The theory of the absolute substance as bliss present in a state of liberation is held to be dogmatic. At any rate, aspirants for Liberation (mumukṣu) should not entertain a desire of wishing or expecting a state full of bliss in any kind of liberation, if they are to escape such deception created to catch unwary beings.

Corresponding to the state of partial and complete liberation is the state of arahā, arhat in Sanskrit, divided into four stages of mental stability, technically known as sota-āpanna or srota-āpanna in Sanskrit: Sakadāgāmin; Anāgāmin; and the fourth, arahā or arhat in Sanskrit. Each of these four stages is further divided into magga (path) and phala (fruit, result). Thus these are eight stages of Buddhist holymen or sacred monks and nuns. The mature or perfect saint among the Buddhist monks will technically be the eighth one, the arahā established in its fruit.

The eighth stage of the completely liberated person would be naturally easy to be recognized by himself or by others endowed with the mind-to-mind supernormal knowledge. And for like reason the seventh one or the one residing yet in the Arahatta-Magga would be smoothly recognized. But the rest of the eight, that is, one to six numbers in the above order, do not appear to be so easily known or knowable now even by himself or distinguished or distinguishable now by competent monks or nuns. Nevertheless, in the Master's time, these states were spoken of as if these were clearly known or distinguished at least by many expert monks and nuns. At present we feel that the work of doing so is obviously very difficult. It is not presumably at present possible to distinguish one stage from another.

The best we can do in such cases is to do thus:

> Bring in meditation in its deeper state and mark its stage, as closely as possible ... Do not speak in the mind. Do not think even in concepts or images. Keep as much silence as possible in the mental field; but be alert, keep yourself as wakeful as you can. Understand what the mind says and does without speaking or thinking anything in the mind. The mind will surely say or do what is needful for yourself. It will do the right thing at the right moment without your preconceiving and imagination. This practice will bring you a sort of unique confidence in understanding a matter or an affair.
>
> Concentrate the mind at the spot wherever you feel or perceive your inner self, that is your feeling as yourself. Try to adjust yourself so as to miss yourself. We can surely adjust the mental position wherein we do not feel that it is I, ego, self or soul, and my feeling, perceiving, knowing, and doing. There is some position wherein we feel, and wherein we don't feel that it is I, ego, ...
>
> It is to be well marked that arhatship is the total non-ego; this non-ego must be manifest in the body itself, not merely in thought. As the first form trance is manifest only when the visual perception separates itself from the objective stimuli and the visual percepts become manifest as if in space; so the non-ego in the body should also become separately manifest in space. The body will be there as before, but the non-ego will appear wherein formerly there was the feeling of ego. This is the difference of 'vipassanā-cum-meditation' from that of merely conducting deliberation. We should not be afraid of observing the body as devoid of any permanent soul or self.

For, during the Master's time, many men young and old, rich and poor, high and low, and learned and simple, had practised this non-ego contemplation, but suffered no harm out of us. The feeling or perception or conception of non-ego in the body does not interfere with our mundane role, nor inconveniences our task, work and responsibilities. Externally the conception of the ego being present or absent in the body makes no difference in our behaviour. Nevertheless the realization of this sort of non-ego is worth trying for, even if this may need a long time for its stabilization.

There are principally three recognized ways of deliberative observation to attain this arhatship, the eighth stage of the direct liberating knowledge. The first way is the contemplation of 'impermanence' of everything animate or inanimate. If realized in a vivid manner, this knowledge helps separate the tenacious ego off our body. The second way is the realization of the Dukkha, or pain. Buddhism is doggedly alive to the presence of pain—gross, subtle and causal. If its nature be fully visualized, the ego would naturally and automatically separate from the body. For the ego does not like to be impermanent, nor would it be identified with the pain, so to say. These two ways are, however, a little difficult to be effectively channellized towards removing or expelling the ego out of the body gross or subtle. This ego is, however, really non-existing anywhere in the world within or outside us.

Hence the contemplation of 'anattā' (No ego, non-recognition of I-ness) is wholly emphasized in the path to arhatship. It is also easily recognized by the meditator himself. If and when he realizes suddenly the egoless situation before and around him for a moment, this is a glimpse of Nibbāna. When this truth or reality or sure possibility of such a situation comes vividly to his mind, he is, if it is the very first time of such an experience, said to be entering into the stream of the Dhamma discovered by the Buddha. It is the attainment of sotāpatti and the attainer is the sotāpanna. The very first moment of such a vivid realization will be called the path (magga); the later vivid conviction of this glimpse will be termed the fruit (phala or vipāka).

Really speaking, the very first moment of such a vivid glimpse of one's own egolessness is the first stage of Liberation. This is unforgettable. This is the path and later on the fruit of the sotāpatti (srotāpatti in Sanskrit) ... With the realization of this conviction, there vanishes the belief, faith, or trust in the sakkāya or the ego in matter (rūpa), in the feeling (vedanā), in the perception (saññā), in the will (saṅkhāra), and/or in the consciousness (viññāṇa), or briefly in matter, mind and its concomitants. With this vanishment of the ego-doctrine, he gains true appreciation in the Dhamma.

The higher stages of the intermediate states, lying in between the first and the seventh, that is, the sotāpanna and the arhat, are apparently difficult to distinguish. Broadly speaking, a householder with the best of convictions in arhat-knowledge will be called an anāgāmin or non-returner again to a new birth. A sotāpanna with a very strong conviction will be probably a sakadāgāmin or once-returner to this world. As a matter of fact, 'the first glimpse of 'Nibbāna' is the most important moment in the life of an aspirant to Liberation or Nibbāna. The law will never let him or her go astray. The instance of the Shākya Prince, Siddhārtha himself is obviously before us.

Thus the breaking of the cycle-link might be taken for that of any link; but this breaking will be effective only at the craving (taṇhā) and/or at the link of ignorance (avijjā). Another vulnerable link would be that of will (saṅkhāra); so is the link of the feeling (vedanā). The rest of the links would be hardly tangible for this operation.

It is to be noticed that the vivid experience of the egolessness (anattā) is itself the best of support for meditation. If this experience is well kept constantly in meditative view, the cultivated mind will be said to be productive of not only the mental dwelling in the fruit of any one of the states of Liberation, but also the achievement of supernormal and supramundane knowledges and powers. Thus, even if we are not very keen to obtain our ready liberation, the dwelling in this state of meditation will be by itself capable of producing yogic powers and knowledges automatically. This most important facet of meditation is too vast to be tackled here.

We had therefore proposed to bring in other problems connected with this state of liberation only in the ample supplement to this research. We had already said something about this stage or state of Liberation. Let us not be scared of Liberation or of Nibbāna. For, this is the objective of the fulfilment of all human aspirations. Our ancient sages, saints and sophisticated thinkers could find nothing so valuable as this Liberation productive of all the blessings we can imagine. Even as lately as the time of Gautama Buddha, this was truly the more natural and direct and verifiable state of Liberation in Nibbāna that was found comparatively more valuable. To all appearances, everything of Liberation and Nibbāna has not been said openly so far.

It is known that none have come back from their state of Liberation. We may naturally ask the question; 'Why is it so?', 'are they kept under lock and key to prevent them from appearing anywhere?' Decidedly not. They are unique in every respect. No power, no knowledge, and no phenomenon can be denied to them. In a way, we may imagine that the projections, anyhow thrown from the unique field of Liberation to this patent world, are really the progressive thoughtless thoughts of our liberated sages. For, we cannot imagine even for a single moment that they are by now completely vanished and extinct. Our Buddha never accepted the position of such an annihilative post-Nibbānic state as this extinction of himself, neither of his liberated disciples, nor of his followers.

Cessation of Consciousness and Feeling

The Master's system of meditation virtually starts from the first form trance and practically culminates in the Cessation (Nirodha) of all mental functions, which are summarized in feeling (Vedanā) and consciousness (Saññā); it is therefore symbolically expressed as the 'cessation of consciousness and feeling', technically known in Pāli as 'saññā-vedayita-nirodha', samāpatti (samādhi), or simply 'nirodha' of all mental activities. In other words, this nirodha of mind and its concomitants is the absolutely purified consciousness of the total absence of all mental supports; it is the fully conscious state of the dreamless sleep (suṣupti), so to say. In this nirodha, the mind and its concomitants, symbolically expressed as 'saññā vedanā', are totally suspended at will for a period of seven days or less. These mental concomitants are neither extinguished nor destroyed during such a nirodha. These remain fully alive but suspended during the period.

We have already known, from the perusal of the previous phases of this research, how the first form trance is organized, obtained, maintained, and remembered later after its falling off and assuming the normal state of mind. The form is the perception separated from the material objects around the meditator. The field of perception assumes a preliminary stage of stability with the dying away of mental speech and deliberation (sa-vitakka and sa-vicāra). The silent mind, with occasional mental speech and thinking, gradually stabilizes and the field of perceptions, separated from the surrounding material objects, assumes the spatial form, technically known as rūpa-dhātu.

The formula of the first form trance briefly defines it as, "separate from the objects of desire, separate from the morally evil thoughts, one (the meditating person) with vitakka and with vicāra obtains joy and pleasure born of seclusion, dwells in the first trance having organized it." This is the natural state of mental composure. Escalating through the second and third stages of the form trance, the mind attains the fourth stage of this unique meditation, in which the mental non-attachment (upekkhā) and memory (sati or constant consciousness) get totally purified. This unique experience arising out of mere perception is the great contribution, in the field of natural meditation, by our Shākya Prince, Siddhārtha, immensely profitable to his fellow beings in the world. Before its discovery by the Bodhisattva, there was most probably no such natural device of organizing natural trances practised anywhere in human societies, to say the least.

This Fourth stage is the ultimate one of the form trance. This is also the foundation samādhi to base the stepping-stone to any one of the supernormal organizations or to the successive stages of the supramundane paths and fruits. This should open our eyes to the excellence of this form trance discovered, developed, taught and transmitted to us by the Great Teacher of the human and divine beings for all time to come in the present aeon.

This form trance gradually advances by casting off the external and internal shapes, colours and limitations of the form (rūpa) characteristics. Then another unique meditative phenomenon all on a sudden appears in the mental field. This is the appearance of formless mental phenomena and disappearance of the colour, size, and limitation of form. The meditative field gets limited only when the appearance of the shape, size and variety of the form checks the expansion of the meditation being organized by a yogin or yogāvacara.

When the yogin withdraws his attention from the form and he continues to meditate, he does not see therein any shape, size, colour or limitation. He perceives an expanse of space and a limitless expanse of space. This expanse is felt as such; for there is nothing hard or soft, small or large, near or far to be felt; nevertheless the mental concomitants of the meditator all begin to be felt and perceived only as the expanse of space.

The spatial expanse looks as if it is lying outside, as we feel and perceive the open sky out around, above and without our body. But the feeling, perception or conception of the mental concomitants is really inside the mind. When the spatial expanse vividly perceived in the mental field is closely observed, the entire meditative field would appear as existing inside the mind, that is, as an expansion of consciousness, which is always inside the mind.

These two formless trances, samāpattis or absorptions would appear to flow naturally from the fourth stage of the form trance mentioned above. It will be interesting to note that these two formless absorptions would correspond to the philosophical conception of 'sat' or existence and 'cit' or consciousness, conceived of by the absolute universal Brahman, respectively, that is, spatial expanse, and consciousness expanse.

These two conceptions of 'sat' and 'cit' are however not conceived as eternal, permanent or everlasting in Buddhism meditatively or philosophically. We are, however, disinterested in the philosophical controversy over indeterminate topics. The best way for a meditator is to keep himself aloof from the encroachment of doctrinal obsession. For, nothing is to be taken definitely for one's own internal consumption without meditative discernment or logical consistency verifiable in meditation as well. This sort of caution against the acceptance of any ready-made doctrine will save us from moral weakness and mental fickleness.

It is indeed wonderful that a truly rational mind like that of our Siddhārtha appeared amongst the youthful members of the human society as early as twenty-six hundred years ago, even if we should overlook his spiritual genius in discovering the practical and definite path to practical Liberation. Our Shākya Prince was never satisfied till he discovered a natural path to Liberation. We should not forget that his system of the deliberative and meditative method of securing Liberation directly is also his patent.

To resume the topic under discussion, the later two formless trances or absorptions are the abode of 'nothingness' (ākiñcañña) and 'neither consciousness/nor unconsciousness' (neva saññā na asaññā). These two formless absorptions could be organized even separately. For instance, the practice of listening to the internal sound (anahada dhvani, or anāhata dhvani) is said to lead one to 'śūnya', or 'nothingness'. The next formless absorption is, however, attainable by such doctrine as posits consciousness as the seer, as the perceiver, as the self-conscious one, and as any unknowable soul. There are several ways to find this last formless trance being likened to several higher concepts of consciousness latent or patent.

But none of those concepts would equate with these two absorptions, inasmuch as these two are limitless expanses meditatively. It is to be marked that the experience of 'nothingness' in the third formless absorption is the perception of the meditative field of 'nothingness' and not any kind of imagination or concept. And this mental field of 'nothingness' is coextensive with limitless spatial perception. Hence this absorption is also called the 'abode of nothingness', of limitless expanse. Any conception brought in to bear on this absorption would be tantamount to limiting its expansion. Consequently, the samādhi obtaining in the nāda (internal automatic sound) type of mudrā practice is truly a much narrowed perception of 'nothingness' generally termed 'śūnya' or 'void'.

This meditative experience of the perception of voidness is never taken as the philosophical theory of non-reality in the Master's system, Early Buddhism, the mystical and Haṭha-yogic, or even the Upaniṣadic knowledge and learning about the different yogas already extensively discussed in the appropriate places of the previous chapters of this Phase. This perception of voidness is really experienced in meditation, and, when taken as such only, is regarded as the culmination of the samādhi obtained thereby.

This 'ākiñcañña āyatana' or 'abode of nothingness' was the type of absorption taught to the Bodhisattva by Ālāra Kālāma, one of the two yogic teachers of the Bodhisattva, whom he had to discard as totally ignorant of the ways leading to the Bodhi knowledge. It was the second, Uddaka Rāmaputta, who had taught him the type of absorption, known as 'neva saññā naasaññā āyatana' or the abode of 'neither consciousness nor non-consciousness'; in other words, the state of rarefied consciousness in meditation; in this meditative state, consciousness is neither competent to operate nor active to perform anything. Hence we may regard it as rarefied consciousness.

All these four absorptions (samāpattis) of the formless category are called the abode or dwelling space or station for the meditative consciousness. Each of these abodes or supports is meditatively limitless expanse without the least demarcation present in the meditative field. These absorptions are also of two categories, mundane and supramundane. The method of organizing each of these Absorptions in the mundane category would be the same gradual and automatic escalation of meditative consciousness, unique in the Master's system, as explained above. The method of the supramundane category would be necessarily different from the mundane one.

Because of those two yogic teachers of the Bodhisattva, these two formless absorptions have acquired some reputation. As a matter of fact, however, the first two formless trances are worth the best consideration of modern meditators. For the first one, 'ākāsa-ānañca-āyatana' is the great meditative expanse co-extensive with the cosmic dimension and evidently of immense importance for us. We speak of such a dimension of this cosmic world as measured in the astronomical units; but we can scarcely feel, perceive, conceive or at least know what this immensity of dimension is in our conception.

Let alone this immensity of cosmic distance, we fail even to feel the spatial distance of our nearest moon or the nearest star, the sun. This should be a real challenge to our yogic potentiality. The memory culture taught us by the Buddha is certainly one of the best yogic courses still existent in the Master's teaching. Therein the Master has provided us with a unique course of yogic potentiality in ever-increasing power and capacity of knowing, discerning and visualizing.

The second formless trance is the 'viññāṇa-(āna) ñcāyatana', that is, the abode of consciousness covering the meditative field as vast as the whole cosmic universe. This consciousness, when stabilized and immensely vast, would presumably correspond to the 'Brahma-caitanya' of Vedānta philosophy. It is strange that these two formless trances have not been given the importance and position these surely deserve.

At any rate, these eight form and formless trances are, whether mundane or supramundane, not of the nirodha type samādhi. The nirodha is fundamentally different from all these types of mentally stabilized samādhi. This type of the nirodha found in the Master's system is probably unique and peculiar to this system alone. Although fundamentally different from the known type of samādhis, this one of cessation is, however, obtained by the same characteristically retracing method of the Master.

We may wonder why we should strive to cease to perceive, cease to conceive, cease to will, cease to feel and function as an active mind. We might try to find out many plausible reasons and benefits in organizing this sort of nirodha; but it is sure that none of our mundane findings will clarify the point better than the ready-made answer we have in the Master's system of meditation under research.

In the Master's system we are very likely to get a correct answer to each of the so-called eighty-four thousand items (khandhas) of dhammas. And this nirodha is one of them. In the whole of the meditative field, this nirodha is the only plausible state of transcending all the innumerable mental layers and concomitants. If nothing more, this sort of nirodha will give us the most refreshing sleep, rest or silence of real wakefulness, which is not possible at all in any other way, by any other means and any corners of worlds, gross and subtle.

We are not going to deal here with the devices of organizing this most important nirodha in the Master's system. Let us be content with the knowledge that it is also to be sought after, by the real aspirants of Nibbāna, in the same way as we do in the natural escalation of gradual trances and absorptions in the form and formless spheres of meditation. The Master Himself is our spiritual guide in this field.

There are of course rules about the preliminaries of this nirodha; but our close scrutiny of these rules would disclose that these resolves, reservations and paraphernalia might prove, under our present circumstances, more of mental tension than of release. And the real mental release is the most important prerequisite for the organization of such a trance or absorption as this nirodha. Hence those rules found in the *Visuddhimagga* and commentaries might be discussed fully only in the proposed supplement to this research work.

Spiritually considered, this nirodha is evidently the natural culmination of the gradual trances and absorptions in the form and formless fields of meditation. Hence the benefit and merit of meditation must be the highest and the greatest in nirodha, the culmination of meditation. As a matter of fact, the merit of feeding the monk, who had just risen out of performing this nirodha for the period of its normal duration of seven days, is highly eulogized. There are several instances, in the text and its commentary, that the person feeding such monks was immensely profited within the very week.

This nirodha is miraculously resistant to extraneous forces of nature. For an instant, a monk absorbed in this Nirodha is in no danger of natural calamities. We have several instances in the scriptures and commentaries where the monk, in the state of nirodha, did not suffer from such calamities in the least. It might have been due to the spiritual power inherent in this sort of nirodha, that the natural force passes off the meditator without harming him. From the textual and commentatorial descriptions, we have to be convinced of such facts. If this is so, the nirodha is truly serviceable even now.

The textual device of organizing this type of nirodha is lucidly found in the discourse of the 'Poṭṭhapāda sutta' of the *Digha Nikāya* (I. 9.). It is also found in another way textually in the *Majjhima Nikāya* (III. 21 Cūḷa-suññatā sutta). The commentatorially enlarged method is however found in the last chapter of the *Visuddhi Maggo*, clarified somewhat in its subcommentary by Dhammapāla. As regards the commentatorial method, we have already expressed our view with regard to its relevance at present. The textual device should yet bear fruit of our persistent endeavour in the meditative field.

The most interesting subject is the post-Nibbānic states of the Enlightened Masters, Sammā-sam-Buddhas, Pacceka-Buddhas, all the Liberated souls, Buddhistic and scriptural. This most important subject might be depicted in the proposed supplementary Phase to this research work in the near future. What we have done so far, for the exposition of the meditative system mostly relying on the original sources, may render an appropriate service to our inquisitive friends, respectable and august personages and revered savants.

Whatever I have voiced in the beginning and at the end of each phase of this research work has been in real earnestness and I, most fervently, respectfully, and humbly, repeat the same sentiments at the present stage as well.

This comprehensive greater chapter, entitled "the Master's Comprehensive System", consisting of eleven important topics of the Buddha's System of Meditation, has served merely as an introduction to those serious and interesting subjects of meditation, insight and philosophy. I hope, this work fulfils its purpose and objective to some extent, to present the fuller treatment of these topics as 'supplements to this work' in near future. Therein I hope to describe the most interesting facet of post-Nibbanic and Post-Liberational Phenomena of the Blessed Ones rarely mentioned elsewhere, as well.

Nigamanam

The concluding story of the Pāli commentaries is generally given as the Nigamana-kathā, or in short as the Nigamanam; as a matter of fact, the last chapter of the Lalita-vistara is named the Nigama-parivarta or the chapter of Nigama or conclusion. In the classical Sanskrit works of serious content, the concluding portion would be called the 'Upasamhara' indicating the definite conclusion of the topic mentioned in the 'Upodghāta' or the 'Nidāna' (in Pāli works) or the Introduction of the work under consideration. What is stated, as the main purpose of undertaking the project, in the Introduction, and depicted throughout the body of the work, should be naturally and logically concluded in the Nigamanam.

I have already given what I had to say in the Nigamanam of each phase of this work. Thus the reader may have a glimpse of my real attraction towards and a sort of penetration into the meditative system of the Master in the section 'The Story of this Research-work' under the Nigamanam of the Phase I. Therein I have expressed the following points together with worthwhile points in other Nigamanas of the remaining phases of this work. The tabulation of these personal points has been made as given below for the amusement of the reader if nothing more:

1. Although the language employed herein cannot be the word of the Buddha, the enlightened wisdom and experience of the Master could not have been better interpreted, according to the original sources, than what the reader would easily find in this work.
2. In comparison to and contrast with the meditative system of the Master, other extant devices of yoga and meditation proved to me heavy due to preconceived objects and ideations. The lightness of meditation and the freedom from any doctrinal obsession in the Master's system won me over to it.
3. Yoga, or a sort of meditative skill, naturally engenders supernormal powers, as well as supernormal knowledge developed in various sense organs and psychic faculties. It is impossible to think, that the practice of yoga or meditation would not develop a sort of these powers in spite of the popular misconception of diverse nature about such things.
4. The usual formulas of rituals, or prayers might however be met with by a critical approach to the system of meditation such as the Master's. The gradual exposition of this system, even that of supernormal powers and knowledge, has been made authoritatively and thoroughly based upon the original texts. The possibility of performing such powers and capacities is certainly textual and within moral boundary even of Buddhist moral strictness. The research of ours in this field has achieved something of unique interest.
5. In continuation to this topic of supernormality of experience, we have done what is morally and practically within reach of everyone who is really dedicated to yoga as understood in this system.
6. This pioneer work in the field of meditation has to mention the gracious patronage of His Majesty King Birendra Bir Bikram Shah Dev, King of Nepal; due to which encouragement I could pull on with this work under diverse difficulties.
7. As is clear from the tradition of the auspicious beginning of any serious work, which is really a solicitation of

spiritual help, my only wish would be to arouse a sort of serious interest for organizing the devices described in this system in the minds of the members of our society present, as well as that of the rising generation.

8. There is evidently another merit of some sort of excellence in this system, as actually practised and taught by the Master. It is the acquisition of supernormal powers and knowledge even if the practiser might not wish to possess them. From the ultimate declaration of Arhatship and its concomitant supernormal achievements by the deserving disciples of the Master, who number quite a lot, we have to believe that the Arhatship must have been really worthwhile, and not merely the satisfaction of the mental abstraction. This has been laboriously and authoritatively shown in this work.

9. The little I have accomplished in this work might be attributable to the same perennial source, for which our savants had, have, and shall have derived inspiration, acumen, and devotion for their marvels in written records, of which we are aware.

10. The Nigamanam attached to the Phase VI, has tried to give the reader a sort of advice in the sādhanā of yoga. This is as follows:

    'Get interested anyhow in yoga, yogic practice, the benefit arising out of yoga, or the accounts of yogins. Let this interest grow and become more serious. While reading a work on yoga, if anything catches your attention, think over it again and again.'

    The advice poses a position of mental balance as follows: 'Take everything only tentatively, and not for certainty; for nothing would be certain until and unless one realises it as one's own experience. Thus yoga is a personal matter and not an article of faith. Ample examples can be found in the accounts of the Master to verify these assertions.'

    This little advice might be of use to our readers.

11. Those savants of Buddhistic literature, who have devoted so much time and labour of their valuable life and career as to astound us to stupefaction, deserve our greatest

reverence and admiration. My humble advice to our would-be researchers in this field of meditation would be ever to be on the practical side while studying the vast literature of Buddhism original, commentatorial, in translation, in critical exposition, and in the works of research category. This mental position or balance on the practical side would save us from falling into dismay.

This is the gist of the contents of the Nigamanas attached to the phases preceding the phase under presentation. The present Nigamanam would have to be therefore short and precise to the point not expressly touched in the previous Nigamanas, but reserved for the grateful mention therein:

My best of acknowledgement of the financial help I received for the completion of this work is due to the Research Centre for Nepal and Asian Studies (CNAS), Tribhuvan University of Nepal.

My best of acknowledgement is also due to the Research Centre for Nepal and Asian Studies (CNAS), Tribhuvan University of Nepal, for the financial help being provided to me in continuation for the completion of the research on the topic of 'Brahma-vihāra, Bodhisattva's Remembrance, Mysterious Māra, and Four Noble Truths—Universal Sorrows and Suffering, their Cause, their Cessation, and the Path, etc.'.

These topics needed fuller description and are proposed to issue as Supplements. The subject of the Buddha's System of Thinking or Philosophy would be taken up later on the similar practical and authentic lines followed in the present work. The vast literature of original sources in Pāli and Buddhist or Mixed Sanskrit available in print and manuscript presents an extensive field of serious research in Buddhism. In order to compare and contrast with other oriental systems of meditation, insight, and thinking or philosophy, such an attempt would be most desirable.

It is to be remembered that in the Buddha's system of meditation, deliberation, thinking, or philosophy, the ultimate authority is the word of Buddha, Śākyamuni, or Prince Siddhārtha alone. The authority does not go beyond the realm of the Buddha, Śākyamuni, himself. The evidence of Śruti and Smriti in other systems is meaningless in the Master's system. Whatever is sought for any evidence in Buddhism is merely the authentic word of Gautama Buddha in the subject, topic, or discourse. This is the cause of our despair, but at the same time that of vigour and strength for free thinking in the vastness of reality—material, mental, spiritual, and divine.

Evidently he depends on his own experience for his doctrines and does not seek any authority other than his own. His strength of conviction must have come out of his own meditation and insight, which is the real source of free thinking for the past, present, and future. Nevertheless he has, directly or indirectly, acknowledged the old tradition, but that in a new light he had developed through deep and extensive meditation. Moreover he claimed to have discovered the laws of meditation, insight, and thinking, which have been made the main topic of our research so long.

Bibliography

The list of books given at the end of any serious work should be, to be really helpful, selective, elucidatory, and minimal in number. The large number of books listed in such works at the end often confuses the mind of readers in general. Whatever be given in the Bibliography should be, in my humble opinion, to the point and with the definite purport at issue. For example, the commentary to the original Pāli text, regarding the Bodhisattva's first trance under the Rose-apple tree in Kapilavastu and even later under the Bodhi tree in the Bodhi-seat situated in Uruvelā Senanigama (Bodhagayā in Bihar), says that this trance was organized through the preliminary device of 'Observation on respiration' ('Ānāpāna'). But the text says nothing about this. The commentary appears to be relying only upon a sort of tradition of later date. Hence it is better to deny the commentary at the very outset to save the reader from the botheration of finding out the evidence of the negative conclusion.

The reader might be often satisfied with the negative opinion of the author on the basis of his positive assertions on other points. Thus the reader would be gradually led from one topic to another till the whole work be easily read. Then and then only we can expect him to study any topic of the work critically, or with appreciation, or in contention to its thesis. Hence the aim of our Bibliography is to encourage the reader to relish a taste of study, appreciation, critical review, and right assimilation of the subject matter of the work under discussion, gradually and successfully. This attitude has guided my selection of relevant works for reference in each phase of this work.

Hence we have tried, from the beginning of this work, to save the reader from heavy references, a minimal sort of Bibliography with interesting short descriptions. Thus in the Phase I, under the section, 'Pāli canon', we have briefly enumerated the works with short descriptions. The usefulness of different kinds of lists cannot be denied, but the most useful amongst these lists would be, in my humble opinion, the following:

1. Pāli Texts; Sutta-piṭaka or five Nikāyas—

(1) Dīgha-nikāya or Longer discourses (of 34 suttas) collected into a single work called 'Nikāya' or 'Āgama'. This is the first of the five Nikāyas comprising the whole canon known as 'Tipiṭaka' or 'Three collections' of Vinaya (Rules of discipline) Piṭaka, Sutta Piṭaka, and Abhidhamma Piṭaka (classification of dhammas). This first work of five nikāyas has Dīgha or longer suttas, but with no perceptible logical or chronological order in arrangement.

(2) Majjhima nikāya is a collection of medium-sized discourses (of 152 suttas). This is also arranged without any perceptible logical or chronological order in arrangement. These two works of sutta-piṭaka are the most important for students and general readers. If read along with the commentaries, these two books are enough for understanding the popular Buddhism of the earlier school.

(3) Samyutta nikāya is a collection of 56 Samyuttas; each Samyutta consists of suttas connected with particular persons, or classes, or subjects, or dhammas. All these suttas number 2941 as against the canonical count of 7762 suttas. The arrangement is logical in each Samyutta but that of Samyuttas themselves is again without any perceptible logical order.

(4) Aṅguttara-nikāya is another collection of 11 Nipātas; each Nipāta contains suttas stating one dhamma, or two dhammas, or three dhammas, or four, or five, or six, or

seven, or eight, or nine, or ten, or eleven dhammas. The number of suttas is 2308 as against the canonical count of 9557 suttas. These suttas are mostly shorter, but nevertheless important. These two latter works display that the arrangement of all the suttas extant at the time of their collection was probably made according to the order and consideration other than what we have mentioned above. The two former collections, 'Dīgha and Majjhima', were evidently made according to the length of the suttas as collected.

(5) Khuddaka-nikāya is a collection of 15 miscellaneous works of different sizes, so much as the first work 'Khuddakapāṭha, is the smallest and the tenth book 'Jātaka' with the relative Aṭṭha-kathā is the largest. In the degree of importance, however, these books are quite different from each orher. The second book 'Dhammapada', the fifth book 'Sutta-nipāta', and the 8th and 9th books 'Thera-gāthā and Therī-gāthā' are really masterpieces of the world literature. The names of these 15 works are as given below:
Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta; Vimānavatthu, Peṭavatthu, Theragāthā, Therigāthā, Jātaka; Niddesa, Paṭisambhidamagga, Apadāna, Buddhavamsa, Cariyāpiṭaka. Besides these books, this Nikāya may include into itself all the works of Vinayapiṭaka and Abhidhammapiṭaka also. As mentioned in the Bibliography given in the Phase I, the five works of Vinayapiṭaka are Mahāvagga, Cullavagga, Pārājika, Pācittiya, and Parivāra.'

Similarly mentioned are seven books or works of Abhidhamma: 'Dhamma-saṅgaṇi, Vibhaṅga, Dhātu-kathā, Puggala-Paññatti; Kathā-vatthu, Yamaka, Paṭṭhāna.' These books are classifications of dhammas and are, none of them, philosophically consolidated works. Whatever dhammas are described in the suttas of the four or five Nikāyas are laboriously classified under different heads of principal dhammas. This sort of method might have been thought then to be useful in understanding the characteristic of each dhamma precisely and thus save one from falling into error. Nevertheless this method has not accomplished any system of philosophy. So we cannot find any clear statement of philosophical terms and data in these books of the earlier Buddhism. Hence we can appreciate the Master's position of non-comittal with regard to any abstract ideas regarding philosophical terms and definitions. It does not however mean that the Master was not conversant with the higher philosophy obtaining in the higher states of existences.

All these canonical Pāli works are therefore only 32 in number, which are printed in 41 volumes in Devanāgari characters, as mentioned in the Bibliography of the Phase I.

2. Nine-Dharma-Works of Nepal; the names of these works are: Lalita-vistara, Samādhirāja-sūtram, Laṅkāvatāra-sūtram, Saddharma-Puṇḍarika-Sūtram, Aṣṭasahasrikā-Prajñāpārmitā, Gaṇḍavyūha-sūtram, Dasa-Bhūmika sūtram, Suvarnaprabhāsa-sūtram, Tathāga-atguhyakam.
3. Mahāvastu-avadāna, Milinda-pāñha, Buddha-caritam are as described in the said Bibliography.
4. Commentaries in Pāli are fully described in the said Bibliography. These commentaries are as follows. Papañcasūdani, commentary on Majjhimanikāya in Pāli. Sumaṅgala-vilāsini, commentary on Dīghanikāya in Pāli. Sārattha-Pakāsini and Manoratha-pūraṇi, commentaries on Samyuttanikāya and Aṅguttaranikāya in Pāli. These two books were not with me, and the first is still not with me for ready reference. But I have found, after perusal, that almost the same story and the like interpretation, of the text are found in the commentaries of Buddhaghosa only with some slight difference in wording.
   The rest of the Bibliography described in the Phase I is quite right.
5. The Bibliography as given in the Phase II holds good.
6. Similarly the Bibliography of the Phase III is the same.
7. The short articles on the Bibliography of the Phase IV. entitled 'Simple Method', 'Cross Reference', and 'Works of other systems' would give the reader an information about my way of looking at reference.

8. In the same manner, the Bibliography attached to the Phase V may be read with amusement. The short list of works added to the Bibliography holds good.
9. The Bibliography of the Phase VI is more additions.
10. The remark on the Bibliography attached to the Phase VII is short but worth contemplation.

The reader would certainly like to know further about the ever-increasing number of works whether or not I have consulted, studied, and utilized in them writing this report. Without the least hesitation I can assure the reader thereof in the affirmative. Ample reference of these works has been given in the body of the work itself, that would probably make their inclusion in this Bibliographical list superfluous.

However a short list, even a little incomplete, is tabulated below without any descriptive comment:

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12. Ācārya Sāyaṇa aur Mādhava by Baldeva Upādhyāya. Hindi. Hindi Sāhitya Sammelana, Prayāga. 12 plus 227 pages.
13. Pramāṇa-vārtikam with Manorathanandi-vritti. Edited by Rāhula-sāṅkrityāyana. Sanskrit in Devanāgari script. 20 plus 531 plus 51 pages.
14. Brahmasūtra-Śāṅkarabhāṣyam. 1st and 2nd parts. Kāśi-samskrit-series 61, Vedānta No. 9. Sanskrit. 26 plus 51 plus 980 pages.
15. Vedānta-darśana (Brahmasūtra) with Hindi commentary. Commentator— Harikriṣnadās Goyandaka. 20 plus 383 pages.
16. Īśādi-Aṣṭottara-śata (108)-upaniṣadah...Sanskrit. 3rd ed. 536 pp.
17. Upaniṣadām Samuccaya. 32 Upaniṣads with Nārāyaṇa-śaṅkarānanda's Dipikā. 11 plus 648 pages.
18. Sarva-darśana-saṅgraha. By Mādhavācārya. Vidyābhavan-Sanskrit series 113. Chaukhambā Vidyābhavana, Vārāṇasi

1. Hindi commentary by Prof. Umāśaṅkaraśarmā 'Riṣi'. 1st ed. 1964. Saṅskrit and Hindi. Pages 891 plus 44, 12, 86, totalling 1033 pp.

19. Nyāya-darśana. Ed. Śrirāmaśarmā. Sanskrit Sansthāna, Bareli, India. With Hindi Commentary. 2nd ed. 1967. 260 pp.
20. Nyāya-darśana with the commentary of Vātsyāyana. Sanskrit. Bhāṣya-candra Raghūttama. Hindi Ṭīkā by Pt. Ambādāsa Śāstri. Nyāya-sūci-nibandha by Vācaspati Miśra. Chaukhamba Sanskrit Series Nos. 281-2, 288... 336. Printed 1922-1925 A.D. Jayakriṣṇadāsa Haridāsa Gupta. Pages 920 plus 15, 23, 56.
21. Vaiśeṣika-Darśana, with Hindi commentary by Śrīrāma Śarmā Ed. 2nd 1967. Sanskrit Sansthāna, Bareli (U.P.), India. Pages 243 plus 40.
22. Sāṅkhyasūtram, with the commentary of Vijñāna Bhikṣu. With Samāsūtram, Sāṅkhyasāra, Sāṅkhya-pravacana-bhāṣya. Pages totalling 373.
23. Vicārasāgara (of Sādhu Sundaradāsa), Hindi, with Hindi commentary (Ṭippanikā) by Pt. Pītāmbara. Accompanied with Vrittiratnāvali (Vritti-prabhākarā) and the tenth chapter 'Nāṭakadīpa' of the work 'Pañcadaśī' (15 chapters). Pages 400. Vrajavallabha Hariprasād, Bombay. 1974 Vikram E. (19—17 A.D.)
24. Yoga-vāsiṣtha. (1) Vairāgya to (5) Upasama Prakaraṇas. Hindi. Khemarāja Śrīkriṣṇadāsa, Bombay. 1981 V.E. 1846 S.E. (1924 A.D.) Pages 919 plus 8.
25. Gītārahasya (Karmayoga-śāstra), by Lokamānya Bālagangādhara Tilak. Originally in Marāṭhi. Translated by Mādhava Rāo Sapre. 4th print 1846 S.E. (1924 A.D.). Pages 887 plus 40.
26. The Catuhśataka (Four-hundred) of Āryadeva, Sanskrit Tibetan. Reconstructed and edited by Vidhushekhara Bhattāchārya. with Candrakīrti's Commentary. Viśva-Bhārati Book-shop,Calcutta. 1931. Bodhisattva-yogācāra. Pages 298 plus 24.
27. Kalki Purāṇa. Kalki-avatāra. Gangāviṣṇu Srikriṣṇadāsa, Bombay. 1980 V.E. 1845 S.E. (1923 A.D.). Pages 356 plus 20.

28. Pāli Aṭṭha-kathā or Commentaries in Pāli: Nava Nālandā Mahā-Vihāra Publication in Devanāgari script:

(1) Papañca-sūdani part I and II. 1975 and 1978. Pages 512 plus 28 and 450 plus 12 respectively.

(2) Sumaṅgala-vilāsini Part I, II., and III. Do. 1974, 1975, 1976, and pages 360 plus 40, 456 plus 80, 462 plus 68 respectively.

(3) Manoratha-pūraṇi Part I. Do. 1976. Pages 618 plus 42.

(4) Suttanipāta-aṭṭhakathā, Part I. and II. 1974 and 1975, containing pages 401 plus 26 and 663 plus 34 respectively.

(5) Jātaka-aṭṭhakathā, Simon Hewavatarne Bequest Vol. XX, XXIV. XXXII. XXXVI. XXXVII. XXXIX, Pages 428, 316, 342, 246, 254, 330 respectively (containing 537 Jātaka-stories), 1926, 1928, 1931, 1934, 1935, 1937 A.D. respectively. (The remaining part VII would contain 10 Jātaka-stories and pages about 400.) Sinhalese script, Pāli language.

(6) Theragāthā Aṭṭhakathā or Paramattha-dipani, Nava Nālandā Mahā-Vihāra Publication under the authority of Government of Bihar, Devanāgari script. 1976. Pages 604 plus 36. The author is however Rev. Dhammapāla, and not Rev. Buddhaghosa. In this 1st part only 185 Bhikhus are recorded.

(7) Theragāthā (with brief biographies of Theras). Herein Theras numbering 264 (two hundred and sixty-four) have come up for reciting 1298 gāth s, out of which 698 gāthās were recited by 25 Theras, while 243 Theras uttered only the remaining 600 gāthās.

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ABHIBHĀYATANA 1177-1253; Application of, 1252-3; Bimbisāra 1211, 1214, 1215-7; Blue, 1242-5; Colour, 1238-1242, 1249-52; Commentatorial interpretation 1236-8; Conduct of spiritualistic seance 1203-7; Departed ones (spirits) 1207-10; Devices of 1177-83, 1189-99, 1222-30; Discourse on Janavasabha, Spirits of (King) Bimbisāra 1210-14; Eight Assemblies, Subdued 1231-6; Elucidation of Tentative Method 1246-8; Examination of our opinion 1179-83; Example of spiritualistic Seance 1200-3; Exemplification of tentative method 1246-8; Formula organizing, colour 1239-42, 1248-52; first 1189-95, fourth 1226-8; second 1222-6; Third 1226-8; Four Colour, 1228-30; Future Events 1260-64; Glimpse of Future 1259-60; Importance of Meditative Uniformity 1239-53; Invocation of Departed Ones (Spirits) 1207-10, 1215-7; Janavasabha, Spirit of (King) Bimbisāra 1210-4; Mahāgovinda Jātaka 1221; Manifestation of Brahmā (Sanaṅkumāra) 1217-21; Mass Conversion 1215-6; Milinda 1213; Nāgasena 1213; Natural Support of, 1183-8; One Hundred ten thousand (out of one hundred twenty thousand) Sotāpannas 1215 (92%); Organization of Device of, 1189-99; Organizing, Colour: 1239, 12 42, 1248-52; First 1189-95; Fourth 1226-8; Second 1222-6; Third 1226-8; Paṭisallāna 1213; Practice of, 1177-88; Practice of Unpractised Device 1177-9; Pronouncement of Brahmā (Sanaṅkumāra) 1217-1221; Recognition of Departed Ones (Spirits) 1207-10; Rest of, Devices 1222-30; Sanaṅkumāra Brahmā 1217-9; (Sanatkumāra Brahmā or Brahmarṣi in Sanskrit) 1217-9; Seance (Sitting) 1200-7; Spirits 1200-21; Spiritualistic Seance 1200-7; Tentative Method 1195-9, 1242-6, 1246-8, 1259-60; Unique Concurrence of Invocation and Manifestation 1215-7; Unique Visits 1231-8; Vessavana 1216; Virūḷhaka 1216; Yakkha 1214; See also Kasiṇa; See also Trances.

Note: 'Abhibhāyatana, Kasiṇa, and First Three Vimokkhas are in a way similar when organized and dwelt in.
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ABHIDHAMMA: Piṭaka Pāli (Canonical (Text):

(1) Dhamma-saṅgaṇi: Mātikā (Tikas 22, and Dukas 100); Citta Kaṇḍa: Morally Good Dhammas: Kāmavacara, Rūpāvacara, Arūpācara, Te-bhūmaka, Lokuttara; Morally Bad: Lobha, Dosa, Moha; Abyākata: Vipāka and Kiriyā. Rūpa Kaṇḍa: Matter: Mātikā-uddesa and Mātikā-Niddesa. Nikkhepa Kaṇḍa: Attha-uddhāra Kaṇḍa.

(2) Vibhaṅga: 18 Vibhaṅgas or Divisions: Khandha, Āyatana, Dhātu, Sacca, Indriya, Paṭicca-samuppāda, Sati-paṭṭhāna, Sammappa-dhāna, Iddhi-pāda, Bojjhaṅga, Maggaṅga, Jhāna, Appamaññā, Sikkhā-pada, Paṭisamubhidā, Ñāṇa, Khuddaka-vatthu, Dhamma-hadaya Vibhaṅga.

(3) Dhātu-kathā: Saṅgaha Asaṅgaha, Sampayutta Vippayutta, and Their fourteen combinations with 5 Khandhas, 12 Āyatanas, 18 Dhātus, 4 Saccas, 22 Indriyas, Paṭicca-samuppāda, and Dhamma-saṅgani-mātikā, namely 22 Ṭikas and 100 Dukas.

(4) Puggala-paññatti: Six Paññattis, Khandha, Āyatana, Dhātu, Sacca, Indriya, and Puggala. Puggalas are 383, of which 84 categories of Puggalas are very important.

(5) Kathā-vatthu: 227 Kathās or Topics; the initial topic is that of 'Puggala'; the method of logical argument ragarding 'Puggala' is to be followed in all the topics. It is said to have been compiled by Moggaliputta Tissa during the time of Emperor Aśoka.

(6) Yamaka or 'Book of Pairs': 10 Main Yamakas, namely, Mūla, Khandha, Āyatana, Dhātu, Sacca, Saṅkhāra, Anusaya, Citta, Dhamma, and Indriya.

(7) Paṭṭhāna Pakaraṇa: 24 Paccayas, namely, Hetu, Ārammaṇa, Ahipati, Anantara, Samānāntara, Sahajāta, Aññam-añña, Nissaya, Upanissaya, Purejāta, Pacchājāta, Āsevana, Kamma, Vipāka, Āhāra, Indriya, Jhāna, Magga, Sampa-yutta, Vippayutta, Atthi, Natthi, Vigata, Avigata. Uddesa, Niddesa; Anuloma (Positively), Paccanīya (Negatively), treatment of the foregoing 122 items of Ṭikas and Dukas with possible combinations.

ABHIDHAMMA COMMENTARIES:

(1) Aṭṭhasālini on the first Book of the Abhidhamma.
(2) Sammoha-vinodani on the second Book of the Abhidhamma.
(3-7) Pañca-Pakaraṇa Aṭṭha-kathā on the rest of the five Books of the Abhidhamma listed above.

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BUDDHA'S PRINCIPAL DISCIPLES: are 20 (Male 10, Female 10): Foremost Lay Disciples both Male and Female Alphabetically: Anātha Piṇḍika, Sudatta; Citta Gahapati Macchikā-Saṇḍika; Hatthaka Āḷavaka; Hatthi-gāmaka Ugga Gahapati; Jīvaka Kumāra-Bhacca; Kāli Upāsikā Kulagharikā; Kāṭiyānī; Khu,juttarā; Mahānāma Sakka (Shākya); Nakula-mātā Gahapatanī; Nakula-pitā Gahapati; Sāmāvatī; Sudatta Anātha Piṇḍika; Sujātā Seniya-Dhītā; Suppavāsā Koliadhītā; Suppiyā Upāsikā; Surabandha; Tappussa Bhallikās; Ugga Gahapati Vesālikā; Uggato Gahapati Hatthi-gāmaka; Uttara Nanda mātā Visākhā Migāra-mātā (Daughter-in-law of Migāra Seṭṭhi);

BUDDHA'S PRINCIPAL MONKS AND NUNS: (All are Arhats; endowed with Iddhis and Vijjās); Eighty (80) are Mahā-Sāvakas among Monks including Two Agga-Mahā-sāvakas; 'Pronounced Most Prominent' in some particular field are 42 Monks, 13 Nuns; All have declared the Arhatship and Vijjās in their Gāthās; Recorded Names are about 1080, monks 970 and Nuns 110, out of which selected names are 364, Monks are 293, and Nuns are 71; Both of the names are listed below for ready and useful reference.

Among Theris, Prominent Nuns are marked with the sign; among Theras, Mahāsāvakas marked with an Asterisk*; Prominents with Double**; and Agga-Mahāsāvakas with three Asterisks*** in the following List:—

(Note: Prominent Mahāsāvaka's names bear double** asterisk, while Mahā-sāvakas' names are marked with one asterisk* only.)

Abhaya, Abhayā, Abhaya-mātā, Abhibhūta, Abhirūpanandā, Aḍḍhakāṣī, Adhimutta, Aṅgika-Bhāradvāja, Ajita*, Ajjuna, Añjana-vaniya, Ambapālī, Ānanda**, Aṅgā, Aṅgika-Bhāradvāja, Aṅgulimāla*, Aññāsi-Koṇḍañña**, Anopamā, Anūpama, Anuruddha**, Assaji**, Ātuma; Bāhiya-Dāruciriyā**, Thera, Bākulā (Sakulā), Bākula**, Bandhura, Belaṭṭhānika, Belaṭṭhasīsa, Bhadda, Bhaddaji, Bhadda-Kaccānā, (Bhadda-Kañcanā), Bhaddā-Kāpilāni, Bhaddā-Kuṇḍalakesā, Bhaddāli, Bhaddiya*, Kāligodhā** Bhaddiya-Son-of-Bhadrā, Bhadrāvudha*, Bhaggu*, Bhagu, Bhalliya, Bhāradvāja, Bharata, Bhūta, Billiya, Brahma-datta, Brahmāli; Cakkhupāla, Cālā, Candā, Candana, Cāpā, Catukaṇṇi*, Catuma*, Chadanta, Chauna, Cittā, Cittaka, Cūḷapanthaka, Cūḷaka, Cunda; Dabba** (Son-of-Malla), Dantikā, Dāsaka, Devasabha, Dhammā, Dhamma-dinnā, Dhamma-pāla, Dhammaruciya, Dhammika, Dhammasava, Dhammasava-Pitā, Dhaniya, Dhīrā, Dhorā, Dhotaka*, Dutiya-kuṭi-vihāri; Eka-dhamma-savaniya, Eka-vihāri, Ekudāniya, Eraka; Gangātīriya, Gavharatīriya, Gavampati*, Gayā-kassapa*, Girimānanda, Godatta, Godhika, Gosāla, Gotama, Mahā-Pajāpatī-Gotamī, Guttā; Hārita, Hatthā-roha-putta, Hemaka*, Herannakāni; Isidatta, Isidāsī, Isidinna; Jambuka, Jambu-gāmika-putta, Jatu-kaṇṇi, Jentā, Jenta, Jenta-Purohita-putta, Jotidāsa; Kāludāyi**, Kaṅkhā-Revata**, Kappa*, Kappaṭakura, Kātiyāna, Khadira-vaniya, Khadira-vaniya-Revata**, Khaṇḍ-sumana, Khemā, Khitaka, Khoma-mitta, Khujja-sobhita, Kimbila (Kimila*) Kisā-Gotamī. Koṇḍa (Kuṇḍa)-dhāna**, Lakuṇḍa (-ka)-Bhaddiya**, Lomasakangiya; Mah*-cunda*, Mahā-Pajāpatī-Gotamī, Mahā-Kaccā(ya)na**, Mahākāla, Mahā-Kappina**, Mahā-Kassipa**, Mahā-Koṭṭhika (ta),**, Mahā-Moggallāna) (Agga-Mahāsāvaka) (Kolita)***, Mahānāga, Maha- Mahānāma*, Mahā-Panthaka**, Mahā-Revata*, Mahā-Udāyi*, Vaccha, Malitavambha, (Mālu(ṅ)kya-putta Māṇava, Mātṅga-putta, Meghiya*, Meḷajina, Meṇḍasira, Mettagu*, Mettaji, Mettikā, Migajāla, Migasira Mittā Mittā-kālī, Mogharāja**, Morahatthiya, Mudita, Muttā, Nadi-Kassapa*, Nāgasamāla*, Nāgita*, Nāḷaka*, Naḷamālikā, Nandā, Nanda**, Nandaka**, Nandiya, Nanduttarā, Nhātakamuni, Nigrodha, Nisabha, Nīta, Nitaka, Paccaya, Pakkha, Pārāpariya, Paṭācāra, Paviṭṭha, Pesalā, Phussa, Pilindavaccha**, Piṇḍola-Bhāradvāja**, Piṅgiya*, Piyañjaha, Posāla*, Posiya, Puṇṇā, Puṇṇa, Puṇṇaji*, Puṇṇaka*, Puṇṇa* Mantāniputta**, Puṇṇamāsa, Puṇṇa-Sunāparāntaka*, Puṇṇikā, (Purāṇa-Mahāthera); Rādha**, Rāhula (Bhadda)**, Rājadatta, Rakkhita, Rāmaṇeyyaka, Ramaṇīyakuṭika, Ramaṇīya-vihāri, Raṭṭhapāla**, Rohinī; Sabbakāmi, Sabbamitta, Sabhiya*, Sāgata**, Sakulā,

Sāmā, Sāmaññkāni, Sāmaṇera-of-Vanavaccha, Sambhūta, Sambula-Kaccāna, Samidatta, Samiddhi, Samitigutta, Sandhita, Saṅgha-rakkhita, Saṅghā Therī, Sañjaya, Saṅkicca, Sānu, Sappadāsa, Sappaka, Sarabhaṅga, Sāriputta (Agga-Mahāsāvaka) Upatissa***, Sāṭimattiya, Selā, Selā, Senaka, Sereyyaka, Setuccha, Sīhā, Sīlava, Siṅgāla (ka)-mātā, Siṅgāla-pitā, Sirimaṇḍa, Sirimā Thera, Sirimitta, Sirivaddha, Sīsūpacālā, Sītavaniya, Sīvaka, Sīvaka-Sāmaṇera, Sīvali**, Sobhita**, Somā, Somamitta, Soṇā, Soṇa-Koṭivīsa**, Sona-Kuṭikaṇṇa**, Soṇa-Potiriya, Sopāka, Subāhu*, Subhā-Jīvaka-Ambavanikā, Subhā-kammāra-Dhītā, Subhadda, Subhūta, Subhūti**, Sudassana, Sugandha, Suhemanta, Sujātā, Sukkā, Sumana, Sumaṅgala, Sumanā-Vuḍḍha-pabbajitā, Sumaṅgala- mātā, Sumedhā, Sunāga, Sundara-samudda, Sundarī, Sundarīnandā, Sunīta, Suppiya, Surādha, Susārada, Suyāma; Tālapuṭa, Tekicchakāri, Telakāni, Tissā, Tissa Tirsa-Metteyya, Todeyya; Ubbirī, Udaya*, Udāyi, Udena, Ugga, Ukkhepa-Katavaccha, Upacālā, Upāli**, Upa-sama, Upasamā; Upasena-Vaṅganta-putta**, Upasīvā,*, Upavāṇa*, Uppalavaṇṇā, Uruvela-Kassapa,** Usabha, Uttamā, Uttarā Uttara, Uttarapāla, Uttiya; Vaccha-gotta, Vaccha-pāla, Vaḍḍha, Vaḍḍha-mātā, Vaḍḍhamāna, Vajjita, Vajjiputta, Vakkali**, Vakkula*, Valliya, Vanavaccha, Vaṅgīsa**, Vappa*; Vāraṇa, Vasabha, Vassika, Vāseṭṭhī, Vijaya, Vijitasena, Vimala-Koṇḍanna, Vimalā-Purāṇa-gaṇikā, Vira, Vīra, Visākha-Pañcāla-putta, Visākhā, Vītasoka; Yasa*, Yasadatta, Yasavatī, Yasodharā, Yasoja*.

BUDDHAS: Atīta or Former or Past Buddhas Recorded in Pāli Canon: (Dīgha-nikāya, Buddha-vamso: Apadāna: Nidāna-kathā: Commentaries:) Sequentially:—Pre-Maṇḍa-Kappa 12 Buddhas: "Taṇhaṅkara Saraṇaṅkara; Medhaṅkara Lord Dīpaṅkara; Koṇḍanna; Maṅgala Sumana, Revata Sobhita; Anoma, Paduma, Nārada. "By then, four Asaṅkheyyas (Mahā-kappas) had past. Then Maṇḍa-Kappa began one hundred thousand kappas (Aeons) before this present Aeon (Bhadda-kappa); When 12 Buddhas appeared Lord Padumuttara; Sumedhai Sujāta; Piya-dassi, Attha-dassi, Dhamma-dassi; Siddhattha; Tissa Phussa;" (Now we have a regular account of Buddhas recorded in the Mahā-Padāna Sutta of the Dīgha Nikāya.) "Lord Vipassi; Sikhi, Vessabhu." (These twenty-four Buddhas were all Khattiyas by birth.) Then appeared in this Buddha-kappa (the Present Aeon) four Buddhas including Gotama Buddha as follows:- "Lord Kakusandha (Krakucchanda), Konagāmana (Kanakamuni), Kasspa, Gotama Buddha Sākyamuni;" (In future and in this very Buddha-Kappa, Lord Metteyya (Maitreya) is said to appear." Alphabetically, they are: "Lords: Anoma, Attha-dassi, Dhamma-dassi Dipaṅkara, Gotama, Kakusandha, Kassapa, Konagamana, Kondanna, Mangala, Medhankara Metteyya, Narada, Padumuttara, Phussa, Piyadassi, Revata, Saraṇaṅkara, Siddhattha, Sikhi, Sobhita, Sujāta, Sumana, Sumedha, Taṇhaṅkara, Tissa, Vessabhu, Vipassi."

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Aṭṭhasālini; Dhammapada-Aṭṭha-Kathā; Jātaka-Aṭṭha-Kathā; Manoratha-Pūraṇi; Pañca-Pakaraṇa-Attha-Kathā; Papañca-Sūdani; Paramattha-Dīpani; Parmattha Jotikā; Paramattha-Mañjūsā; Samanta-Pāsādikā; Sammoha-Vinodani; Sārattha-Pakāsini; Sumaṅgala-Villāsini; Visuddhi-magga;

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NOTE: There are six Subtle Regions of Heaven: (i) Catum-Mahārājika, guarded, protected and ruled by Four Mythological Kings of the Four Regions of the world:

(ii) The next Region of Heaven is the 'Tāvatimsa' (or Thirty-three categories of Devas who cooperate with the Sakka or Inda, their Over-lord.

(iii) The third region is called Yāmā.

(iv) The fourth Region is well known as 'Tusita', where Perfect Bodhisattvas reside awaiting their Last Birth to Buddhahood.

(v) The Fifth Region is 'Nimmāna-rati'.

(vi) The sixth or the Last Higher Region of Heaven is 'Vasavatti' where dwells the Powerful Controler 'Māra'.

Note (2) These Regions are presumbly subtle, not merely mental, nor probably physical; They may be conveniently regarded as psychical, but really existing, of course not located in the physical corner of our cosmic world.

Note (3) Brahma-lokas still more subtle and decidedly higher than these Heavenly Regions mentioned above.

'NIBBĀNA' is not an abode, habitation, place or room in any sense of the literal, figurative, psychical or physical meaning. It is simply an intellectual comprehension of several Nibbānic imports, deliberative grasp of conclusion, freedom from limitations, a number of trances of supra-mundane categories cluminating in the last and ninth Jhāna of Cessation.

Note (4) As there are two categories of trances, Form and Formless, so we have Form Regions of Brahma-lokas attainable through Form Trances; likewise we find Formless Brahma-lokas to be attained only through practice of Formless Trances. There are of course still higher five regions of Form Brahma-lokas termed 'Suddhā-vāsa or Pure-abodes of supra-mundane category. One of the strangest regions may be located in the Asanni-sattvāsa; the inhabitants of this region is totally unconscious, but they have the physical bodies notwithstanding.

When Heaven exists, Hell is necessarily brought in. Buddhism traces

the origin of sin or evil action; but it has no such obsession as the original sin.
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PĀLI COMMENTARIES: On Abhidhamma Piṭaka: Aṭṭhasālini on Book 1; Pañca-ppakaraṇa Attha-kathā on five Books 3 to 7, Sammoha-vinodani on Book 2; Sutta Piṭaka: Dhamma-pada Attha-katha, Jātaka Aṭṭha-kathā, Manoratha-Purāṇi on Aṅguttara, Papañca-sūdani on Majjhima, Paramattha-Dīpanī on Sutta-Nipāta, Paramattha-Jotikā on Thera-Gāthā, etc., Sārattha-Pakāsinī on Samyutta, Sumaṅgala-Vilāsini on Digha, Visuddhi-Magga and Paramattha-Mañjūsā to be consulted; Vinaya Piṭaka: Samanta-Pāsādikā

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PĀLI REFERECNE WORKS: Books of Pāli Canon, Commentaries, and Literature are listed below for Ready Reference arranged Alphebetically and with Abbreviations in the Pre-fix, in the Suffix, and in the last titles of the Book; viz., Cūḷa (C.) or smaller; Mahā (M.) or larger as a Pre-fix for Suttas; in the last name of the titles of Pāli Books or Works the Abbreviations are used as follows :—

Ap. for Apadāna; Ak. for Aṭṭha-Kathā; J. for Jātaka Pāli; JK. for Jātaka-Aṭṭha-Kathā or Birth stories; K. for Kathā; N. for Nikāya; Nn. for Nāṇa-Niddesa; G. for Gāthā; P. for Piṭaka; Sy. for Samyutta; S. for Sutta; Th. for Thera; Thp. for Thera-apadāna; Thr. for Theri; Thg. for Thera-and Thrg. for Theri Gāthās; Thrp, for Theri-apadāna; V. for Vatthu; VG. for Vagga; Prt. for Paritta; Ābhā VG; Abhaya-rājakumāra S; Abhaya S; Abhidhamma P; Abhidhamma-Aṭṭhasangaha; Abhidhamma-avatāra; Abhidhāna-Padīpikā; Abhi-Nikkāmana K; Abhiñña VG; Abhisamaya Sy K; Abhisambodhana K; Abhisambodhana Sy; Abyākata Sy; Abhyākata VG; Accharā-sanghāta VG; Acchariya-Abbhuta-Dhamma S; Acelaka VG; Acela-Kassapa S; Adanta VG; Adhamma VG; Adhikaraṇa VG; Ādinava Nn; Aggañña S; Aggi-Vaccha-Gotta S; Āghāta VG; Ahirāja Prt; Āhuneyya VG; Akammaniya VG; Ākankha VG; Ākankheya S; Akkosa; Alagadhu-Upama S; Alavaka S; Amagandha S; Amba-latthika Rāhula-Ovāda S; Ambapāli Theri Ap GV; Ambattha S; Ānanda Bhaddeka-ratta S; Ānanda Dukkatāni; Ānanda Thera Ap GV; Pāñha VG; Anamatagga Sy; Anangana S; —Nn; Anañja-sappāya S; Ānantarika Samādhi Nn; Ananussuta S; Ānāpānassati K; Sy; S; Anāpatti VG; Ānātha-piṇḍika SV; Anātha-piṇḍika.

Ovāda S; Anatta-lakkhana S; Anatta S; Andhaka-Vinda VG; Angulimāla Thera Ap G S V; Aṅguttara N; Anisamsa VG; Anupada S; Anuruddha Thera Ap GSV; Anumāna S; Anusaya VG; Anussati VG; Anuttariya VG; Apadāna; Apānnaka S VG; Apara Accharā-sanghāta VG; Apara Puggala VG; Apatti-Bhaya VG; Āpayika VG; Arahanta S; Arahatta VG; Araka J; Arana VG. Vibhanga, Vihāra; Aranna VG; Ariya Magga VG; Ariya VG; Ariya-Pāriyesana or Pasarasi S; Arunavati S; Āsā-Duppajaha VG; Asankhata Sy; Asāta-rūpa J; Āsavakkhaya Nn; Āsaya-anusaya Nn; Assaji S; Asalāyatana S; Assapura, Cūla-, Mahā-Assapura S; Asura VG; Ātānātiya S; Attadanda S; Attadipa S; Atthaka-nāgara S; Aṭṭhasālini Ak; Attha-Sandassana Nn; Atthavasa VG; Avasika VG; Āyācana VG; (96). Bāhitika S; Bāhiya S; Bahu-dhātuka S; Bakkula (Bakula) Thera Ap SV; Bala C; Bāla-Paṇḍita S; Bala VG; Bala Sy VG; Bangisa Thera GV; Bhaddaji Thera Ap GS; Bhaddā Kāpilāni Theri Ap GV; Bhaddā Kuṇḍalakesā Theri Ap GV; Bhaddāli S; Bhaddeka-ratta S; Bhaddiya S; Bhandana gāma VG; Bhaṅga-anupassanā Nn; Bhaya-Bherava S; Bhaya VG; Bhikkhuni Sy; Bhikkhu Sy; Bhisa J; Bhūmi-cāla VG; Bhūmija Sy S; Bhūmi-nānatta Nn; Bhūta Sy; Bimbisāra-samāgama K; Bodhi K; Bodhirājakumāra S; Bodhi SV; Bojjhanga K; Brahma-daṇḍa K; Brahma-deva S; Brahma-jāla S; Brahma-nimantanika S; Brahma Sy; Brahma-yāniyo Maggo (and also Deva-yāniyo Maggo) in Kevatta Sutta Digha-nikāya; Brahma VG, Brahma Yācana K; S; Buddha Ap; Buddhaghosa's Commentaries; Buddha Pakiṇṇaka Kaṇḍa; Buddhavandanā S; BUDDHA'S SYSTEM OF MEDITATION PHASE I. VIII. in English; Buddha-Vamso; (46). Cakka VG; Cakka-vatti-Sihanāda S; Candābha J; Canki S; Cara VG; Cariyā K; Cariyā Nānatta Nn; Cariyā P; Cātuma S; Ceto-khila S; Ceto-Pariyāya Nn; Chabbi-sodhana S; Cha-chakka S; Cha-Kesu-Dhātu Vamsa; Channa-Ovāda S; Cha-Vivatta Nn; Citta Sy; 'Cūḷa' as pre-fix in the following Suttas :—Cūḷa-Gopālaka S; C, Gosinga S; Cūḷa-Dukkha Khandha S; C- Gopālaka; S; C, Gosinga S; C, Hatthi Pada-Upamā S; C, Kamma Vibhaṅga S; C, Mālunkya S; C, Panthaka Thera Ap GV; C, Rāhula-Ovāda S; C, Saccaka S; C, Sakula-Udāyi S; C, Sāropama S; (Sāra-Upama) Sutta; C, Sunnata S; C, Tanhā-sankhaya S; Cūḷa VG; Cūḷa Vamso; Culla VG; Cunda Sutta; (36). Dabba Malla-putta Thera Ap GSV, Dabba S; Dakkhina Vibhanga S; Dana VG; Danta-Bhūmi S; Dasaratha J; Dassana-Visuddhi Nn; Dasuttara S; Dāthā Vamsa; Devadaha S; Devadatta S; Devaputta S; Devatā Sy; Devatā VG; Dhamma-Cakka K; Dhamma-Cakka-Pavattana, Suttānta S; Dhamma-Cetiya S; Dhamma-Dāyada S; Dhamma-dinnā Theri V; Dhamma-Pada and Aṭṭha-kathā; Dhamma-Nanatta Nn; Dhamma-samadana S; Dhamma-sangani; Dhamma-sangāyanam; Dhamma tthiti Nn; Dhamma VG; Dhananjani S; Dhaniya S; Dhātu-Bhājaniya K; Dhātu K; Dhātu Sy; Dhātu Vibhaṅga S; Dictionary Pāli Abhidhāna-ppadipikā; Digha-Carika VG; Digha-Nakha S;

Dighiti Kosala J; Dipa Vamso; Ditthi K; Sy; Duccarita VG; Cula- and Mahā, Dukkha-kkhandha Suttas; Dvayatanupassana S; Dvedha-Dvidha Patha S; (42). Ekaka Nipāta; Eka Puggala VG; Esukari S; Etad-Agga VG; (4). Gaha-pati VG; Gāmani Sy; Ganaka Moggallāna S; Gandhabba-Kāya Sy; Gandha Vamsa; Garava S; Gati K; Ghatikāra S; Ginjaka-āvasatha S; Gocara Nānatta Nn; Godatta S; Godhika SV; Cūla and Mahā Gosinga S; Gotama S; Guhya Samāja, Gulissāni S; Guhyaka, Tathāgata, (21). C, and M, Hamsa J; Hatthi-pada-Upamā S; Hemavata S; Hirisutta; (4). Iddhi K; Iddhipāda Sy; Iddhi-pāda Suttānta Pāli; Iddhi-pāda VG; Iddhi-vidha Nn; Indriya-Bhāvanā S; Indriya K; Indriya-Paropariyatta Nn; Indriya Sy; VG; Isidatta S; Isigili S; Itivuttaka; Introduction to the 'Buddha's System of Meditation, General; (14). Jaccanda VG; Jāliya's Jatā S; Janavasabha S; Jāṇussoni SV; Itivuttaka; Janavasabha S; Jātaka-Attha-Kathā; Jhana Sy; Jhāna Sodhana; Jivaka SV; Jotika Thera Vatthu; (11). Kaccana S; Kakaca-Upamā S; Kakudha VG; (Buddha) Kakusandha S; Kalaha Vivāda S; Kālakārāma S; Kāludāyi Thera Ap G; Kalyāna-Mittādi VG; Kammakara VG; Kāmabhū S; Kāmma-karana VG; Kamma K; Kamma-Patha VG; Kamma-Patha Pegyālam; Kamma Vibhaṅga S; Kandaraka S; Kanna-katthala S; Kanha J; Kankha Revata S; Kanthaka-Vimana V; Karaja-Kāya SV; Karanapāli S; Kasi Bhāradvāja S; Kassapa-Sihanāda S; Kassapa S; Kathāvatthu and Aṭṭhakathā; Kāya-gatā Sati S; VG; Kevaddha S; Kevatta S; Khadira-Vaniya Thera Ap GV; Revata Thera; Ap G; Khandha Sy &VG; Khanti Nn; Khema Theri Ap VG; Khema S; Khema VG; Khemaka S; Khuddaka N; Khuddaka Pātha; Kilesa S; Kimila VG; Kinti S; Kisā Gotami Theri Ap GV; Kitāgiri S; Kodha VG; Kokālika S; Konāgamana (Buddha) S; Kosala Sy; Kosambi S; Kosambiya S; Kuṇāla J; Kuṇḍala-Kesa Ap; Kuṇḍala-Kesi; Kuṇḍaliya S; Kukkura-Vatika S; Kuruṇḍi AK; Kusināra VG; Kuṭadanta S; (55). Lābha, Sakkāra Sy; Lakkhana S; Lakundaka-Bhaddiya Sy; Lakunta Bhaddiya Thera Ap VG; Latukika-Upamā S; Linattha Pakāsini; Lohicca S; Lokuttara K; Lomasakangiya Bhaddeka-ratta S; Lomahamsa J; Lonakapalla VG; (12). Macala VG; Madhupiṇḍika S; Madhura S; Magga K; Magga Nn; S; Maghā S; Mahā as a Pre-fix in the following Suttas; 'Mahā, (Larger) :— M, Attha Kathā; M, Bodhivamsa; M, Cattārisaka S; M, Dukkha-Khandha S; M, Gopālaka S; M, Gosinga S; M, Hatthi-pada-Upamā S; M, Janaka J; M, Kaccana Bhaddeka-ratta S; M, Kaccana Thera Ap G; M, Kamma Vibhaṅga S; M, Kappina Thera Ap G; M, Karuṇā Nn; M, Kassapa Thera Ap GV; M, Mālunkya S; M, Moggallāna Thera Ap GV; M, Nidāna S; M, Paccari Ak; M, Padāna S; M, Pajāpati Gotami Theri Ap G V; M, Panāda J; M, Panthaka Thera Ap G V; M, Panna K; M, Parinibbāna S; M, Purisa S; M, Rāhula-Ovāda S; Saccaka S; M, Sakuludāyi S; M, Salāyatanika S; M, Samaya S; M, Sāropama S; M, Sati-Paṭṭhāna S; M, Sudassana J; M, Sunnata S; M, Supina J and S; M, Tanhā-sankhaya S; M, Ṭikā or Paramattha, Mañjūsa;

M, Vaccha Gotta S; M, Vaggo; M, Vamso; M, Yāna or Greater Vehicle Sect of Buddhism : Sūtra-Sangraha (52). Mahaka Paṭihāriya S; Mahāli S; Majjhima-Āgama or Majjhima Nikāya; Makhādeva S; Mallikā Devi S. V.; C, & M, Mālunkya S; Mallikā Vimāna V; Mandapeyya K;, Mandhātu J; Maṇḍuka Devaputta Vimān V; Mangala S and VG; Manicudaka S; Manoratha-Purāṇi; Māra-Dhitu S; Māra K; Mara Sy; Māra S; Māra Tajjaniya S; Mātanga J; Mātika K; Mattha-Kuṇḍali Peta V and Vimāna V; Mātugāma Sy; Megha S; Meghiya S and V; Mendaka-Pānha J; Mendaka Setthi V; Mettā Bhāvanā S; Mettaji Thera G, Mettā C; Mettā S and V; Milinda Pāñha; Milinda's Questions; Mixed or Hybrid or Buddhist Sanskrit Works : Sanskrit Works; See Do, Do. Moggallāna Sy; Moliya-Phagguna S; Moneyya S; Mora J; Mucalinda S; Mūla Pariyāya S; Muṇḍarāja VG; Muni S; (44). Nagara-Vindeyya S; Nāga Sy, VG; Nalaka-pāna S; Nālaka S; Nāma-Rūpa Pariccheda Nn; Nandakovāda S; Nanda Peti V; Nanda S VG; Nanda Thera Ap G; Nandā Theri Ap G; Nanduttara Theri G; Nātha VG; Nava-Nālandā Mahāvihāra Publications; Nepalese Ak; Netti Pakaraṇa; Nibbāna-Dhātu S; Nidāna K Sy VG; C, and M, Niddesa; Nidhi-Kanda S; Nigantha Nātaputta S; Nine-Dharma Works of Nepal; Nirāmisa S; Niraya VG; Nirodha Samāpatti Nn; Nirodha S; Nivāpa S; Nivārana-Pahāna VG; Nissaya VG; Okkanta Sy; Opamma Sy; (34). Pabbjjā S; C, and M, Paccari; Pacca-vekkhana Nn; Pacceka-Buddha Ap; Paccorohani VG; Pācittiya; Padesa Vihāra Nn; Padhāna S; Pajjunna-Dhitu S; Pāli-English-Dictionary (PTS), Pamādādi VG; Pañcanga S; Pañcangika VG; Pañca-ppakaraṇa; Pañca-rāja S; Pañca-Tayya S; Pāli Jātakāvali; Pāli Mahā-vyākaraṇa, Pandita VG; Panihita-accha VG; Papañca-sūdani; Parābhava S; Pārājikā; Paramattha-Dipani; Paramattha-Jotikā; Paramatthaka S; Paramattha-Mañjusā; Paramattha-Pakāsini; Pārāyaṇa Anugiti G; Pārāyaṇa VG; Pārāyaṇa V-G; Pari-Nibbāna Nn; Pari-Nibbāna S; Parisa VG; Parisuddha VG; Parivāra; Pariyogahana Nn; Paro-sahassa J; Pasādakara VG; Pasādika S; Pasenadi Kosala-rāja V; Pasura S; Pātali-gāmiya S VG; Pathama Bodhi V; Pātihāriya K; Patika S; Pātimokkha; Pātimokkha-Samvara S; Paṭıpāda VG, Paṭismabhidā K; Paṭisambhidā Maggo; Nn; Patta Kamma VG; Patthana Pakaraṇa Ak; Pāyāsi Rājanna S; Pāyāsi S; Pāyāsi Vimāna V; Petakopadesa; Peta V; Phala Nn; Phasu-Vihāra VG; Pilinda-Vaccha S; Pindapāta Parisuddhi S; Pindola-Bhāradvāja Thera Ap; Pindola S; Pingiyāni S; Piya-jātika S; Porāṇa Thera V; Potaliya S; Potthapāda S; Pubbe-Kamma-Pilotika Buddha Ap; Pubbeva Sambodha S; Buddha Ap; Puggala Pannatti and Ak; Puggala VG; Puññabhisanda VG; Puñña Mantani-putta Thera Ap; Punna, S; C, and M; Punna S; Punnovādo S; Pura-Bheda S; (82). Rādha Sa; S; Rāga-Peyyalam; Rahogata S; Rahula Sy; Rāhulovāda S; Rāja S VG; Rajja S; Ratana S; Rathavinita S; Ratthapāla Thera Ap G S; Revata Thera V; Rohitāssa S V; Rupādi VG; Rupi Attā S; Sabbanuta Nn; Sabbāsava S; C, and

M, Saccaka S, Sacca K S; Sacca Nāṇa Catukka; Sacca Vibhaṅga S; Sacitta VG; Saddhamma VG; Saddhamma-Sangaha; Saddhā S; Sādhu VG; Sa-Gāthaka VG; Saham-Pati-Brahma S; Sahassa VG; Sakalika S; 'Saka-Nirutti, Anujānanā' Sāketa J; Sakka Pāñha S; Sakka Sy; Sakkudan Sa; Sakuludāyi S; Salāyatana Sy; Salha Thera's Parivitakka; Salāyatana VG Vibhaṅga; Sallekha S; Sallekhattha Nn; Salleyyaka S; Sama-citta VG; Samādhi Bhāvanā Nn; Samādhi S; Sāmagāma S; Samana Mandika S; Sāmana Sañña VG; Samana VG; Sāmandaka Sy; Sāmañña-Phala S; Samañña Sāmanta-Pāsādika; Samāpatti VG; Sama-sisa K; Samasisattha Nn; Sāmāvati V; Sambariya-Māyā S; Sambhuta Sānavāsi Thera V; Sambodha VG; Sambodhi VG; Samiddhi Loka-pannā S; Samma-ditthi S; Sammappadhāna Sy VG; Sammā Sambuddha S; Sammasana Nn; Sammoha-vinodani; Sammuti Peyyalam; Sampasadāniya S; Samyutta; Samyuttāgama; Samyutta N; Sanankumāra S; Sanceta-niya VG; Sandaka S; Sangārava S; Sangiti Nidānam & S; Sangha-Thera Sabba-kāmi; Sanimitta VG; Sañjaya V; Sankhara-Upekkha Nn; Sankhāra-Uppatti S; Sannā VG; Santhāra VG; Sappurisā S VG; Sārandada S; Sāraniya VG; Sārattha-Dipāni; Sārattha-Mañjari; Sārattha-ppakāsini; Sāriputta-Mātu-Peti V; Sāriputta-Saddhivihāri S; Sāriputta Thera Ap G Sy V and Upasama S; C, & M, Sāropama S; Sasana-vamsa; Sassata Ditthi S; Sati-Patthāna and Do. Mahā; Sutta; Kathā; Sati VG; Satta Bodhisatta; Satta-vassānuvandha S; Satta Jatila S; Sedaka S; Sekha-bala VG; Sekha S; Sela S; Serisaka Peta V; Serisaka Vimāna V; Sevitabba & Asetabba S; Sinhala Ak; Sihala Ak; Siha-nāda S; C, and M, do; Do. VG; (Buddha) Sikhi S; Sikkhapāda Peyyālam; Silamaya Nn; Singalovāda S; Siri J; Sirimā VG; Sirimā Vimāna V; Sirivaddha S; Siti VG; Sivali Thera G V; Sonadanda S; Sonadinnā Vimāna V; Sona Koṭivisa Thera G; Sona S VG; Sopāka Thera Ap G; Sota-Dhātu Visuddhi Nn; Sotāpatti Sy; Subhā S; Subhuti Thera Ap G S; Suciloma S; Suddhika-Pati-sambhidā Nn; Sujātā Theri G; Sukarakhata S; Sukha VG; Sukhu-mālā S; Sumana VG; Sumangala Thera Ap; Sumangala-vilāsini; Sumedha-Patthana K; Sumedhā Theri G; Sunakkhatta S; Sundari G; Sundari Nandā Theri G; Sundari Paribbājikā V; Suñña K; Cula and Mahā Suñña S; Supanna Sy; Supatta J; Suppabuddha Sakka V; Suppavāsā S; Susima Paribbājaka S; Sutta Nipāta and Ak; Sutta P; Sutta-sangaha; Suvaṇṇa Hamsa J; (143). Tathāgata Acchariya S; Tathāgata S; C, & M, Tanhā-Sankhaya S; Tevijja S; Thera Ap G VG; Theri Ap G VG; Thupā-vamso; Ṭikā VG; Tikan-daki VG; Timbaruka S; Tirokudda S; Titthayatana S (11). Udāna; Udāna S; Udaya-Baya Nn; Udāyi Thera Ap G; Uddesa Vibhaṅga; Udumbarika Sihanāda P; Ujjhāna Saṇṇi S; Ukkācela S; Ummādanti J; Upaka Ājivaka V; Upakkilesa S; Upāli Thera Ap G S VG V; Upāsaka VG; Upasampadā VG; Upasena Āsivisa S; Upasena Vanganta-putta Thera Ap; Upavāna Sanditthika S; Uppāda Sy; Uppala-vannā Theri Ap G V; Uraga S VG; Uruvela VG; Uttara

Vimāna V; Uttiya S; (23). Vaccha Gotta Sy; Vaggo (VG); Vajjisattaka VG; Vakkali Thera Ap G S VG V; Do. S; Valahaka S; Vammika S; Vanapattha S; Vana Sy; Vanganta-Putta Upasena Thera Ap G; Vangisa Sy; Vasettha S; Vāssakana S; Vattha Nanatta Nn; Vattha-Upama S; Vattha (V); C, & M, Vedalla S; Vedana Sy; Vekhanasa S; Vepacitti S; Vepulla Pabbata S; Verahaccani Sy; Verañja Brāhmaṇa Pucchā; (Buddha) Vessabhu S; Vessantara J; Vibhaṅga; Vidhure J; Vidudabha V; Vihāra S; Vijjā-Dhara J; Vimamsaka S; Vimāna V; Vimokkha K; Vimutti Maggo; Vimutti Nn; Vinaya P; Vinaya Sangayana; Vinaya VG; Vipassanā K; Vrāga K; Viriyāranbh Nan; Visākha S V; Visālakkhi Vimāna V; Visuddhi Maggo; Visuddhi-magga-Dipikā; Vitakka-santhāna S; Vivatte-Ñā am; Vivattattha K; Do. Viveka K; (48). Yakkha-Pahāra S; Yakkha Sy; Yamaka Pakarañа S & VG; Yamaka Pātihāriya; Yasa Thera Ap; G V; Yasodhara-pamukha Ap; Yasodharā Theri Ap G V; Yasoja S; Yodhājiva VG; (9). Total Number a; Books (A to Y) (800).

Note, The List of Pāli works or books arranged alphabetically given above has been condensed for 'Reference' in a few pages. These books can be readily identified by observing the last name of each work as shown below; and in the Buddha's System of Meditation, many of these books' names have been printed in italics. Pāli canonical books generally end in last names such as :—

"Āgama, Apadāna, Aṭṭha-kathā, Jātaka, Kanda, Kathā, Naṇ, Niddesa, Nikāya, Pakaraṇ, Piṭaka, Samyutta, Sutta, Suttānta, Thera & Theri-Gāthā, -Apādāna,-Vatthu, Vagga, Uddesa; etc."

PĀLI REFRENCE WORKS: Pāli Canon, Commentaries, etc. Canon 38-9, 42-7, 46-51, 54-61, 95-6, 227-9, 457-8, Commentaries 46-51, 54-61, 96, 107-10, 228-9, 458, Text (Same as given in Canon) 38-9, 42-7, 46-51, 54-61, 95-6, 227-9, 457-8;

PAÑÑATTI, PAṆṆATTI: Avijjamāna, Avijjamanena Vijja māna, vijjamanena, Concept 140-1;

PANORAMIC VIEW: Panoramic View 368.74: Buddha's Speciality; 371-2; Canonical Instances 368-70 Meditation and Vision 370·1; Rapid Survey 372-3 Similarity 371; Study with Meditation 368;

PARAMATTHA MAÑJUSĀ: Mahāṭīkā 144-6;

PARINIBBĀNA YEAR: 17, 23, 40; A.P. After, 20-3, 40; B.P. Before, 20-2, 40; means the same as Buddha Year or Era;

PARTS: Introductory, in synthesis 256-9;

PASSIVITY: and Activity 104-5;

PAST-BIRTH: Remembrance of one's own, 1073-1104; 1077-80;

PAST-BIRTHS: Buddhist Concept of, 958-60;

PAST LIFE: One's own, Supernormal Knowledge and Remembrance of, 1073-1104;

PĀTHIKA-PUTTA: Antagonistic Charlatan 719-20;

PATIBHĀGA NIMITTA: Or Counter-part Sign 553-5;

PĀṬIHĀRIYA: Mahaka, An Interlude 727-9; Yamaka, of the Master 725-7;

PAṬISAMBHIDĀ-MAGGA: on Versions 752:3;

PAṬṬHĀNA MAHĀPAKARAṆA: 216-8;

PAUCITY: Of Details 379-80;

PENANCE: Implication of;

PERCEPT: Colour, 943-4; Single, 988-90; Inattention 661-2,

PERCEPTION: Sāddhu's Version of Blue, 1000-1; To 409-10;

PEYYĀLAM: 15-24;

PHASES OF BUDDHA'S SYSTEM OF MEDITATION: General Introduction 1-66; I. 69-242; II. 245-460; III. 463-648; IV. 651-800; V. 803-946 VI. 949-1105; VII. 1106-1268; VIII. 1271-1694; Titles of, I. (One): 'Four Fundamental' Trances; II. (Two) 'Four Formless'' Trances III. (Three): 'Supernormal Powers; IV. (Four): 'Iddhi Development'; (Phases: Titles of) V. (Five) Development of Supernormal Senses and Manifestation; VI. (Six) Supernormal Mind-to-mind Knowledge and Remembrance of Past Life; VII. (Seven) Supernormal Knowledge of Human Destiny; VIII. (Eight) Supra-mundane Meditation and its Potentialities.

PHENOMENA: Of Light and Forms in Meditation 426-43; Physico-psychic, 447-8 Phenomena: Commentarial Version 429-30; Description of Light 439-40; Devadatta's Acquirement of Iddhi 441-3; Doubt 430-1; Extra-ordinary, in Devotion 1549-53; Giants and Pythons 432, 433; Iddhi 441-3; Ideleness 431; Insight 433-6, 436-8 Light 426-43, 427-9, 439-40; Meditation 426-443, 436-8; Method 444-8; Non-thinking 431; Phenomena 447-8; Physico-psychic Phenomena 447-8; Pythons in Meditation 431-2; Samādhi versus Insight 433-6; Similarity and Dissimilarity in Meditation and Insight 436-8; Supernormal Powers 440-1; Suttas in Evidence 444-6; Torpor 431; Uniformity of Method 444-8; Uppila 432; Vigour, 432-3;

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Ad. for Adhyāya; Av. for Avadāna; Bh. for Bhāṣyam;
Bm. for Bhūmi; Ct. for Caritra; Cy. for Carya;
J. for Jātaka; Kd. for Kāṇḍa; K. for Kathā;
N. for Nikāya; P. for Piṭaka; Pr. for Prakaraṇa;
Pn. for Purāṇa; Pv. for Parva; Pt. for Paṭala,
S. for Sūtra; SG: for Sarga; Ss. for Śāstra;
SK; for Skandha; G. for Gāthā; V. for Vastu;
Vr. for Vritti; VG. for Varga; Vy. for Vyākhyā;
Up. for Upaniṣad; SR. for Śruti; SM. for Smriti;
Msc. for Miscellany; PR. for Parivarta; Vrn. for Vernacular;
As a Pre-fix; M- for Maha; Sans. for Sanskrit;

Abhidharma Koṣa; Abhidharma Samuccaya; Ābhiniṣkramaṇa PR; Adhyeṣaṇā PR; Advaya Tāraka Up; Āgama Ss; Amara Kośa; Amrita Bindu Up; Amrita Nāda Up; Ankottarāgama; Avadāna; Aśokāvadāna; Aśokāvadāna Mālā; Aṣṭa-Adhyāyi Pāṇinīya; Do. Kāsikā Vr; Aṣṭa-sāhasrikā Prajñā-Pāramitā; Sūtram; Do. Piṇḍārtha of Dingnāga; Do Abhisamayālankāra of Maitreya N. Do. Āloka of Haribhadra; Avadāna Kalpalatā; Avadāna Śataka; Ayāranga S; Msc;

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